

NAISHKARMYASIDDHI

By Suresvaracharya




Volume 16

INDEX

| S. No. | Title | Verse | Page No. |
|--------|---|---------|--------------|
| 60. | Destruction of avidya through scriptural knowledge [Verse 65 – 72] | 67 – 72 | 2579 to 2668 |
| 61. | Restatement of agency, etc. for the purpose of negation [Verse 73 – 80] | 73 – 77 | 2683 to 1764 |

INDEX

| S. No. | Title | Page No. |
|--------|----------------------------|----------|
| II | Chapter 3 : Topic 60 to 61 | |
| 66 | Verse 67 | 2601 |
| 67 | Verse 68 | 2606 |
| 68 | Verse 69 | 2611 |
| 69 | Verse 70 | 2624 |
| 70 | Verse 71 | 2656 |
| 71 | Verse 72 | 2667 |
| 72 | Verse 73 | 2683 |
| 73 | Verse 74 | 2698 |
| 74 | Verse 75 | 2703 |
| 75 | Verse 76 | 2724 |
| 76 | Verse 77 | 2747 |

A decorative border made of black scrollwork and flourishes, framing the central text. The border is composed of several symmetrical, swirling lines that create a rectangular frame with ornate corners and midpoints.

Topic 60 to 61
Verse 67 to 77

Verse 67 – Introduction :

तस्याः खल्वस्या अविद्याया भ्रान्तेः
सम्यग्ज्ञानोत्पत्तिद्वारेण निवृत्तिः ।

*tasyāḥ khalv asyā avidyāyā bhrānteḥ
samyag- jñānotpatti-dvāreṇa nivṛttiḥ*

The removal of this illusion of ignorance takes place through the rise of the right knowledge.
[Introduction – Chapter 3 – Verse 67]

- Since Moola Avidya is non enquirable, can only work for negating it.

Verse 67 :

बुभुत्सोच्छेदिनी चास्य सदसीत्यादिना दृढम् ।
प्रतीचि प्रतिपत्तिः स्यात् नासौ मानान्तराद्भवेत् ॥ ६७ ॥

*bubhutsocchedinī cāsyā sad asity-ādinā dṛḍham
pratīci pratipattiḥ syāt nāsau mānāntarād bhavet*

From text such as "You are that Being," which remove the desire for further inquiry, certain knowledge about the inward Self does arise, and this [knowledge] cannot be obtained from other sources. [Chapter 3 – Verse 67]

a) Tatu Asi Iti Akinam :

- With help of Mahavakyam.
- Sad Asi = Tat Tvam Asi.
- Tat = Pronoun – That – standing for what?
- Tatu = Pure existence, Attributeless, sat.

- Sureshvaracharya replaces Tat by Sat, drops word Tvam because verb Asi is 2nd person – singular.
- Tvam – Singular, need not be said.
- Subject, understood as you.
- Sad Asi = Tat Tvam Asi.

b) Sad Asi Iti Adhi Mahavakyam :

- For the student, Samyak Jnanam, right knowledge w.r.t. Atma, Pratyag Atma, inner self, Advitiya Jnanam.

c) Jnanam Syat :

- Will necessarily rise.
- What type of Jnanam?

d) Bubutso Chedini :

- Knowledge which negates our desire for knowledge.

• Knowledge definition :

Desire negating knowledge.

• Moment I get knowledge, desire for getting knowledge goes away.

- Title for Knowledge = knowledge is that which destroys desire for knowledge.
- Eating is that which drops desire for eating.

• Jnanam = Jingyasa Nivartakam.

- Knowledge eliminates desire for knowledge.
- Knowledge eliminates hunger for knowledge.
- Desire for knowledge = Bubutso Chedini.
- Neti taking place, no. 1 – this is not 10th, No. 2 – this is not 10th...
- Using Neti Neti, Dashamaha Na.

Gutu :

- Tat Tvam Asi, Dashama Jingyasa subsides.
- In Vedanta, by Anvaya Vyatireka, Vichara, negated everything as changing matter.
- **Have curiosity to know what is changeless Brahman.**
- World – Body – Mind – thoughts negated.
- Everything experienced is changing matter.
- What is changeless Brahman, consciousness?
- Have Brahma Jingyasa.

Guru :

- **Don't look for changeless Brahman.**
- **More you look for, more you are denying self.**
- Very looking is denial, stop looking for.
- Claim I, experiencer am changeless Brahman.
- Understand message, my hunger for Brahman ends.

Taittiriya Upanishad :

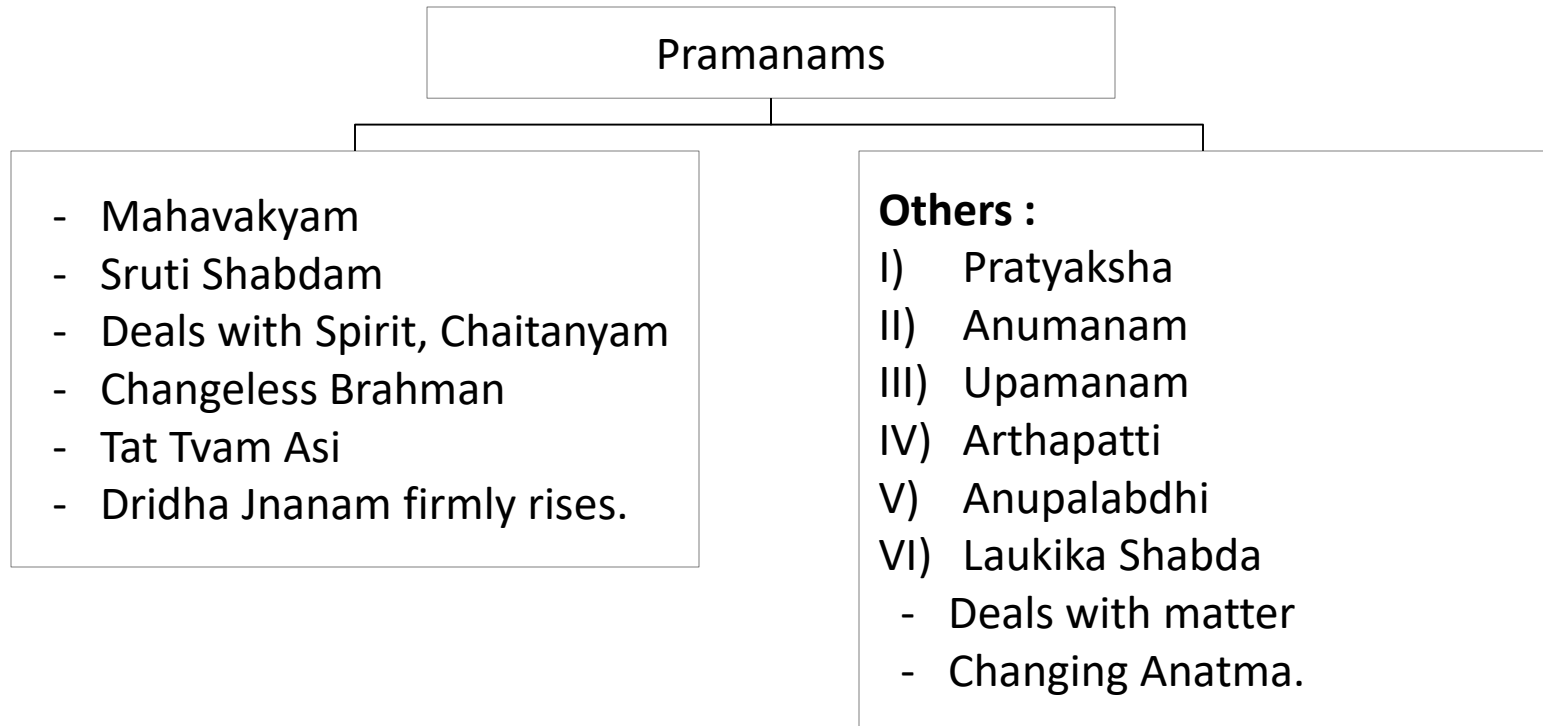
हा३ वु हा३ वु हा३ वु ।
अहमन्नमहमन्नमहमन्नम् ।
अहमन्नदो३ऽहमन्नादो३ऽहमन्नादः ।
अहगं श्लोककृदहगं श्लोककृदहगं श्लोककृत् ।
अहमस्मि प्रथमजा ऋता३स्य ।
पूर्वं देवेभ्योऽमृतस्य ना३ भायि ।
यो मा ददाति स इदेव मा३ वाः ।
अहमन्नमन्नमदन्तमा३न्नि ।
अहं विश्वं भुवनमभ्यभवा३म् ।
सुवर्न ज्योतीः । य एवं वेद । इत्युपनिषत् ॥

*Hā3 vu hā3 vu hā3 vu,
aham-annam-aham-annam-aham-annam,
aham-annādo3-'ham-annādo3-'ham-annādaḥ,
ahagm śloka-kṛd-ahagm śloka-kṛda-hagm śloka-kṛt,
aham-asmi prathamajā ṛtā3-sya,
pūrvam devebhyo-'mṛtasya nā3 bhāyi,
yo mā dadāti sa edeva mā3 vāḥ,
aham-annam-annam-adantamā3-'dmi,
aham viśvaṁ bhuvanam-abhya-bhavā3m,
suvarna jyotīḥ, ya evaṁ veda, ity-upaniṣat.*

Oh! Oh! Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of the food, I am the eater of food. I am the author of the Sloka, I am the author of Sloka, I am the author of Sloka I the am the first born (Hiranyagarbha) of the True (of the Eternal and the immortal) I am the centre of immortality, prior to the Gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (also attains the aforesaid results). This is the Upanishad. [III – X – 6]

d) Bubutso Chedini :

- For the seeker it is Dridham Jnanam Syat why?
- Because knowledge of Mahavakyam is related to Atma Jnanam which no other Pramanam can challenge or confirm.



Verse 67 :

- Not explained 4th quarter of verse.

Asou Manantarat Bavet :

- This knowledge, - Jivatma / Paramatma Jnanam, Pratipatti understand, can never arise.
- Only Vedanta Pramana Mahavakyam can alone give this knowledge.

Verse 68 – Introduction :

कथं पुनर्वाक्यं प्रतिपादयत्येव इति चेद्,
दृष्टान्तोक्तिः ।

*katham punar vākyaṃ pratipādayaty eveti ced
dr̥ṣṭāntoktiḥ*

If it be asked again: "How could it be said with certainty that the sentence conveys this knowledge?" the following example is given [to answer the question]. [Introduction – Chapter 3 – Verse 68]

a) Katham Punaha Mahavakya Pratipadayati Eva?

- **Mahavakyam definitely reveals changeless Brahman.**

b) Iti Chet :

- If someone asks.

c) Drishtanta Uktihi :

- Extended example given below.
- **Pramanam will produce knowledge whether you like it or not.**
- No will involved.
- Example : Eyes open – will see mountain.
- Whether I like to perceive or not, perception takes place.

Example :

- Loudspeaker outside – ears open. Will listen to music.

Example :

- Class in English – will understand meaning.
- Shabda = Pramanam, whether you want to know meaning or not.
- Function of word is to generate knowledge of the meaning.
- If words don't fall within your ears, no Jnanam.

Example :

- There is elephant here.. I say... you will understand whether you like it or not.
- **Shabda Pramanam is Vastu Tantram not Karma Tantram.**
- Function of Pramanam does not depend on will of listener, Pramata.

Mahavakyam :

- Tat Tvam Asi you are that pure existence, consciousness, happiness... Sat Chit Ananda Svarupa.
- I am Brahman can never be avoided.
- Drishtanta Ukti...

Verse 68 :

जिज्ञासोर्दशमं यद्वत् नवातिक्रम्य ताम्यतः ।
त्वमेव दशमोऽसीति कुर्यादिवं प्रमां वचः ॥ ६८ ॥

*jijñāsor daśamaṁ yad-van navātikramya tāmyataḥ
tvam eva daśamo 'sīti kuryād evaṁ pramāṁ vacaḥ*

Just as the sentence "you alone are the tenth" [conveys the desired knowledge] to the suffering inquirer who wants to know the tenth man after counting nine persons, even so does the [scriptural] sentence produce [the desired] knowledge. [Chapter 3 – Verse 68]

- Like in case of example, Drishtanta.

a) Dashaman Jingyaso :

- There is 10th person.
- Have hunger Jingyasa to know 10th Man.

b) Has Already eliminated 9... Na Iti...

- Na Ayam Dashamaha.
- Ayam Pratamaha, Natu Dashamaha.

c) Na Iti Vakyam :

- Is counting.
- All others eliminated, only one uneliminated person exists.
- Eliminated 9.
- Who is left behind?

d) Dashamaha, the counter.

- No scope for misunderstanding.
- Most ideal situation.
- Want to know 10th man, I am there uneliminatedly.
- 9 eliminated by counting.
- 10th exists without counting.

Gurus Job :

- 10th is one who is counting.

e) Nava Iti Kramya :

- Completed counting Nine, crossed counting Nine.
- Counter can never be negated.
- **Nobody else is there except counter, observer, Chaitanyam.**

f) Tamyataha :

- Mentally distressed, tired, struggling to find out.
- Distress = Samsara.
- Don't meditate for Brahman Anubava.
- Meditator is Brahman.
- Never can get Brahma Anubava because Brahman never object of experience.
- At last seeker surrenders – to Guru – who is the 10th Man?

Guru :

- Don't be in tension, have attention.
- Only unobservable person is the observer, counter, happens to be the 10th man, and is claimed.

g) Iti Vachaha :

- This statement.

h) Prama Kuryat :

- Will definitely narrate unrefutable knowledge in the mind of 10th man.
- It will definitely produce doubtless unrefutable knowledge because he knows the language and hears the words.
- I am the 10th man, thought will helplessly arise.
- Aham Brahma Asmi thought will definitely arise in the seeker.
- No doubt because all others eliminated by Anvaya Vyatireka, only left behind is I – the observer who is unobservable Sakshi Chaitanyam.
- Shabda generates Jnanam.

i) Evam :

- In the same manner as Dashama Drishtanta, Vedantic student having completed Anvaya Vyatireka, Neti Neti, remains as Chit Consciousness.
- **That Sat, Brahman, Paramatma you were looking for is Chit the unobservable observer in this material body, mind complex.**

Upadesa Sara :

सत्त्वभासिका चित्क्व वेतरा ।
सत्तया हि चित् चित्तया ह्यहम् ॥ २३ ॥

sattva-bhāsikā citkva vetarā ।
sattayā hi cit cittayā hyaham ॥ 23 ॥

Is there another Consciousness which illumines Existence? (There is not), Because Existence is Consciousness and Consciousness indeed am I (the Self). [Verse 23]

Verse 69 – Introduction :

सा च तत्त्वमस्यादि-वाक्यश्रवणजा
प्रमोत्पन्नत्वादेव । न च नैवमिति
प्रत्ययान्तरं जायते । तदेतत् दृष्टान्तेन
प्रतिपादयति ।

*sā ca tat-tvam-asy-ādi-vākya-śravaṇa-jā
pramotpannatvād eva. na ca naivam iti
pratyayāntaram jāyate. tad etad dṛṣṭāntena
pratipādayati*

This knowledge which arises from the hearing of texts such as "That thou art" [does not suffer sublation] just because it has come into existence [after destroying all duality]. No other cognition to the effect "It is not so" arises [subsequently]. This is established by the example [given below]. [Introduction - Chapter 3 – Verse 69]

a) Sa Cha :

- That knowledge which arises from Mahavayam is the final knowledge.
- Knowledge rising in Sravanam is final knowledge.
- In meditation, no separate experience.
- No corroborating experience is required or possible.
- This knowledge is final, liberating Aparoksha Jnanam.
- Mahavakyam alone is Pramanam.
- If Pramanam can't give knowledge nothing else can give knowledge.

b) Ja :

- Sravana Vakyam, Apaurusheya Pramanam.
- Understanding born out of Mahavakya Sravanam only.

c) Tat Tvam Asi Aadhi :

- Prama, is final knowledge.
- Why?

d) Utpannatvadeva :

- Understanding has taken place in the mind.
- Understanding I – consciousness need not be validated by any other Pramanam.

Reasons :

I. Veda :

- Primary Pramanam, like sense organs, produces final knowledge.

II. Other Pramanams cannot prove or disprove Veda.

- Pratyaksha, Anumanam, Upamanam.
- Other Pramanams function in the field of Anatma.
- Ears can't prove what eyes report.
- Apaurusheya Pramanatvat.
- What I understand is valid knowledge.

- Message of Mahavakyam is a fact.
- W.r.t. Bhagawan also, we accept Ishvara as a fact, based on Veda Pramanam only.
- No other Pramanam has proved God.
- Science, Pratyaksha, Anumanam has not proved God but God is a fact for us given by Veda Pramanam.
- Let science disprove god and thereafter I will reject.
- Bhagavan fact for me, similarly Aham Brahma Asmi, Jagan Mithya fact for me, unless disproved by other Pramanam.
- No other Pramanam has access.
- Therefore I can start binary format now.

Revision Verse 69 – Introduction :

- Mithya is a unique concept of Advaitam only.
- Not there in most of other philosophical systems.

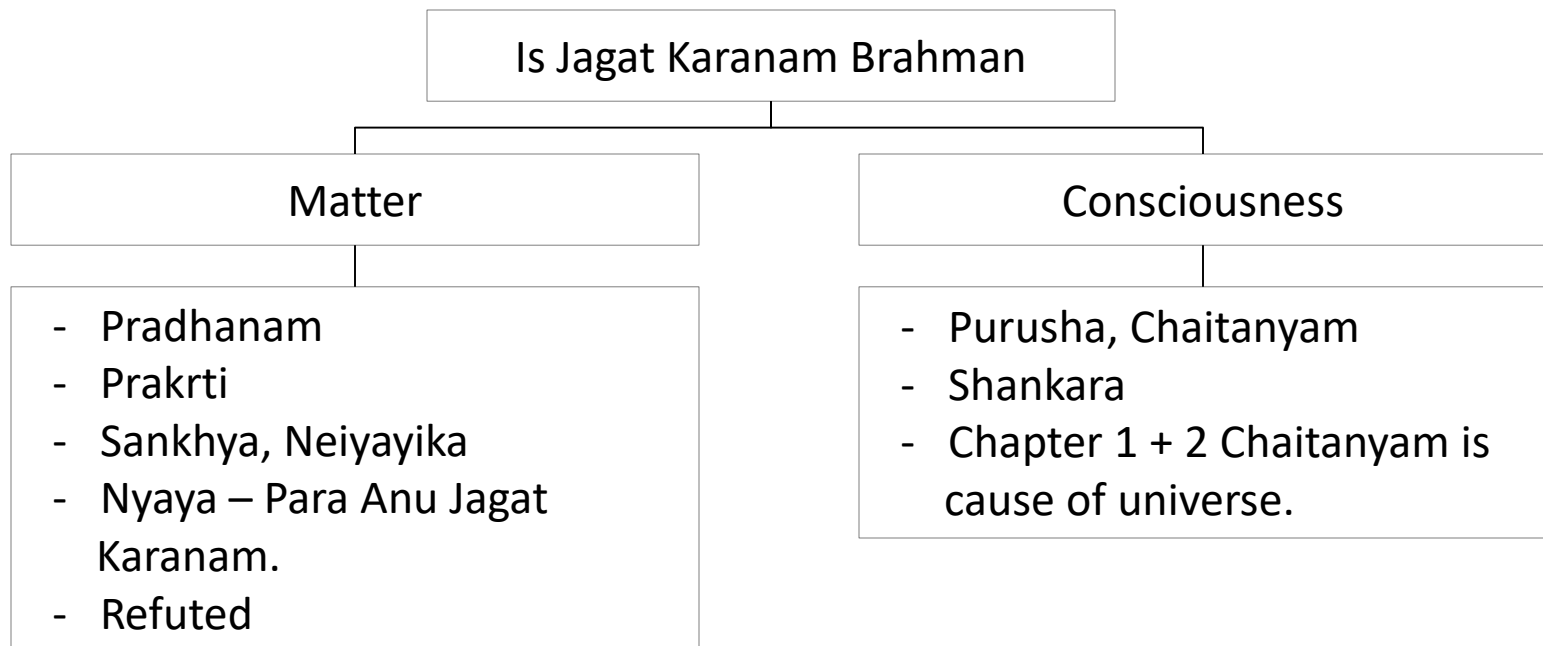
Mithya Definition :

- | |
|---|
| <ul style="list-style-type: none"> • Sad Asadbyam Anirvachaniyam • Bava Avababyam Anirvachaniyam. |
|---|
- That which can't be clearly categoried as :
 - Sat – Existent
 - Asat – Non-existent.

- Uncategorisable mysterious entity is called Mithya.
- World not Bava Rupa or Abava Rupam, Anirvachaniyam.
- Unique concept, therefore we face difficulties with other philosophers.
- When they ask question, can't say Mithya.
- Advaitam has double layer approach.
- 1st general, provisional answer for common man and other systems of philosophy who don't understand Mithya.
- 2nd answer for Vedanta students.

Brahma Sutra :

- 1st Chapter – 134 Sutras.



- 1st Answer for whole world and other philosophers general provisional answer – Chaitanyam is cause of universe.

2nd Real Answer :

- Vedanta students come near, Sruti whispers.
- Brahma is Karya Karana Vilakshanam.
- Brahman is neither Karyam or Karanam.

Katho Upanishad :

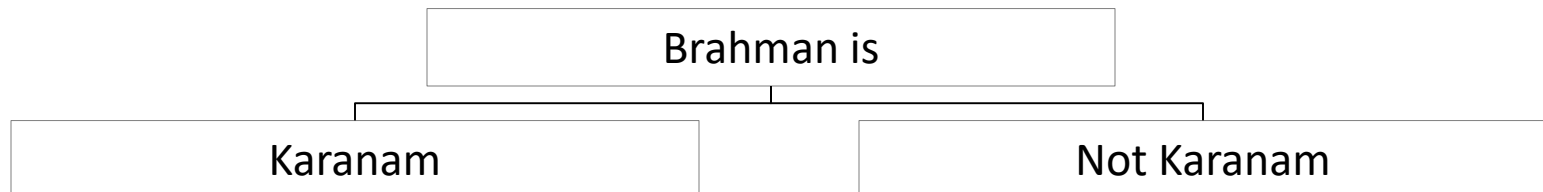
न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascin-na babhuva kascit,
Ajo nityah sasvato'yam purano na hanyate hanyamane sarire || 18 ||

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [I – II – 18]

Mandukya Upanishad :

- Turiyam not Karyam or Karanam.
- Then how did world come?
- If Brahman is beyond time and I am that, w.r.t. Brahman, world is Mithya, seemingly existent in time for sometime like dream exists for sometime.
- World is as good as non existent, neither Sat, Asat, beyond Sat, Asat, Anirvachaniyam.



- Depends on type of student, with vedic knowledge or without vedic knowledge.

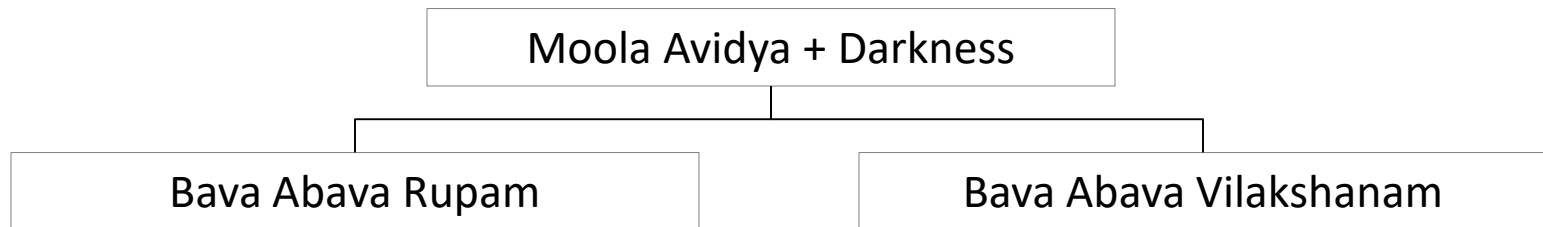
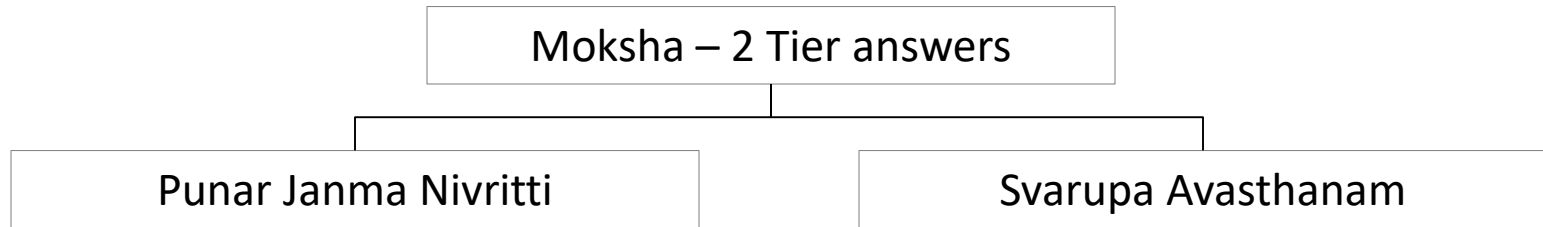
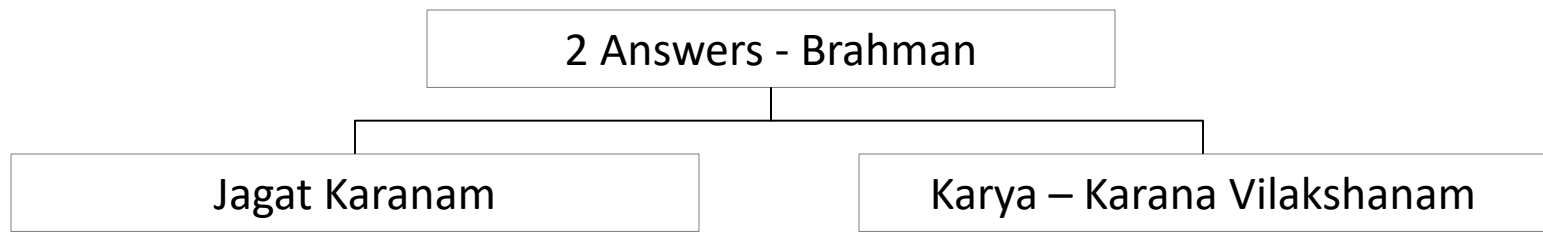
Similarly what is Moksha?

Popular Answer

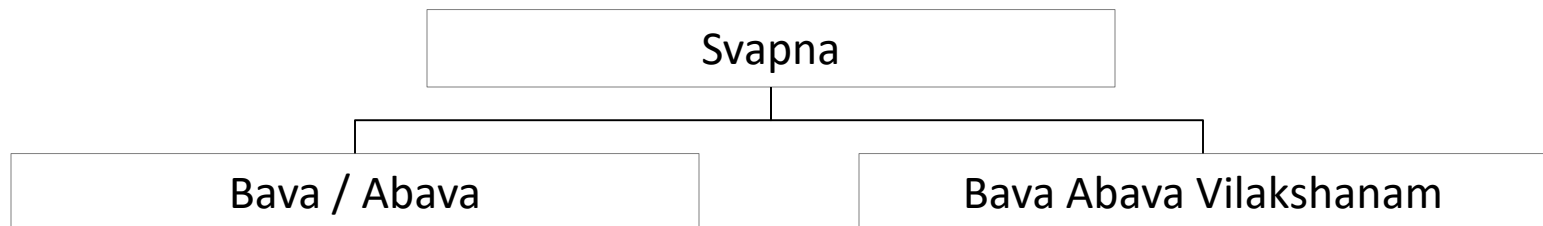
- Punar Janma Nivritti.
- Will escape from world if you understand Naishkarmya Siddhi.
- Go and don't come back.
- Temporary, provisional answer.
- Given to people who think world is Satyam.
- Punar Janma relevant as long as world is in Satyam category.

Real Answer – Whispered

- Knowing you were not bound is Moksha.
- No Punar Janma or Nivritti.
- No question of Eka Janma for Brahman.
- I never had Janma at anytime is real Moksha.
- Given to those who understand world is Mithya.
- If world is falsified, Janma topic has no relevance.
- **Once Mithya Jagat Adhishtanam Brahman is accepted, that knowledge is Moksha, is ultimate answer.**
- That knowledge alone is Moksha.



- When discussing with other people have 2 categories, choose between 2.
- This is temporary, provisional answer.
- Andhakara, Moola Avidya is Bava Rupam, Answer given to Neiyayika.
- Neiyayika says it is Abava Rupam.



- 2 layers of Answers.
- 1st point to clarify.
- 2nd point real answer.
- Very important portion Sureshvaracharya says :
Direct knowledge takes place in Sravanam alone.
- Meditation not means for Jnanam.
- Mahavakya alone is Sakshatkara Karanam.

a) Sa Cha Pratipatti :

- This understanding born out of Mahavakya Sravanam, Pratipatti means understanding.

b) Tat Tvam Asya Dhi Vakya Sravana Jha :

- Born out of Mahavakya like Tat Tvam Asi, is Prama, direct final knowledge, Aparoksha Jnanam.
- It does not require any other separate mystic experience to corroborate this knowledge.
- What is purpose of Nididhyasanam.
- Not meant for new knowledge.
- Mahavakyam alone deals with consciousness, other Pramanams can't challenge this knowledge.

Therefore Suresvharacharya says :

Verse 69 – introduction :

a) Na Cha Naivam Iti Pratyantara Jayate :

- After Brahma Asmi Jnanam, another challenging knowledge never comes.
- Aikyam is not true, contradictory knowledge, negating Advaita Jnanam is never produced by any other Pramanam.
- Because all other Pramanams are not dealing with consciousness or existence.
- Whole science deals with matter don't study existence, consciousness.
- How can they challenge knowledge of Mahavakyam?
- This idea discussed in page 107, verse 35 – 38, Chapter 3.
- Why don't you accept Aham Brahma Asmi?
- 4 reasons for not accepting Aham Brahma Asmi, you can't give, therefore you must accept Aham Brahma Asmi.
- Important portion, read repeatedly to enter binary format, which one doesn't do due to lack of faith in Mahavakyam.

b) Tad Etatu Drishtantena :

- Thru 10th man example.

c) Pratipadyate :

- Author is clarifying.

Verse 69 :

दशमोऽसीति वाक्योत्था न धीरस्य विहन्यते ।
आदिमध्यावसानेषु न नवत्वस्य संशयः ॥ ६९ ॥

*daśamo 'siti vākyaotthā na dhīrasya vihanyate
ādi-madhyāvasāneṣu na navasv asya saṁśayaḥ*

His knowledge which arose from the sentence "You are the tenth man" does not suffer sublation. He has no doubt in respect of the nine persons [whom he has counted] before, or during, [or after], the rise of knowledge. [Chapter 3 – Verse 69]

- 10th Man was deeply craving to know where is 10th Man.
- Already counted 9, Neti – Neti – Na Dashamaha.
- Ayam Prathamaha, Tasmāt Na Dashamaha.
- Ayam Dvitiyaha – Tasmāt Na Dashamaha.
- This is 1st, 2nd not 10th – attention on 9' only.
- Guru : 10th Man exists alive – Asti iti Buddhi, not drowned while crossing.
- Others not 10th, Ideal situation for Mahavakya.

Guru :

- 10th is there, Tat Tvam Asi, Saha Dashamaha Asi.
- Knowledge is definitely produced, that knowledge is never challenged by later perception.

Our Experience :

- Stationary earth, Sunrise, blue sky, blue ocean.
- Perception, experience can never challenge knowledge from valid Pramanam.
- **I am nondual Advaitam Brahma Asmi, this knowledge born out of Vedanta Pramanam, can never be challenged by any Dvaita Experience.**

Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किञ्चन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti ॥ 11 ॥

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

- **Advaita Jnanam can never challenge Dvaita Anubava.**
- By any amount of perception, Advaitin not disturbed.
- Perceptions, Experience does not prove reality.
- Pramanam alone proves.

a) Dashama Asi iti Dhi :

- For 10th Man, Aham Dashama Asi Jnanam is born out of Tvam Dashamo Asi Guru Vakyam.
- Pramana Vakyam from Dashama Guru.

b) Dashama Asi, Vakya Uchharanam Na Vihanye :

- Knowledge never disturbed by Advancement in modern science.
- Advaitin, not negating experience of the world.

Teaching :

- Advaitam is truth inspite of Dvaita Anubava.

c) Adhi Madhye Avasane Shu :

- Has no doubt in 3 periods of time, Jnana Kale, Ajnana Kale, Samshaya Kale, truth remains same.
- No doubt regarding status of 9 people.

d) Navasu :

- Other 9.
- What is their common status?
- Dashama Binnat.
- Not 10th, only when one is looked upon as 10th there will be confusion, regarding 2 Dashamas.
- They are 1st , 2nd , not 10th.
- I alone am Dashama.
- Everything I experience is matter.
- I alone am consciousness. There is consciousness in creation hence we to talk about matter.

- If there is something called Consciousness, experiencer, I alone must be that.
- Other than me, no other consciousness principle possible.
- **Whatever I experience is matter world, body, mind is matter.**
- **If everything is matter and consciousness exists, it has to be I myself only.**
- Where is difficulty in claiming consciousness as Brahman my Svarupam?

e) Navasu Nava Purushau Samshaya Nasti :

- Dashatva Samshaya Nasti.
- Does not have doubt about 10th man.
- He is sure, I am Dashamaha.
- That is another reason, I have never experienced Brahman in meditation, tried a lot.
- Failure in meditation is good news for Guru, saving grace for Vedantic teacher.
- One who is looking for Brahman Anubhava is Brahman.

Verse 70 :

एवं तत्त्वमसीत्यस्माद् द्वैतनुत्प्रत्यगात्मनि ।
सम्यग्ज्ञातत्वमर्थस्य जायेतैव प्रमा दृढा ॥ ७० ॥

*evam tat tvam asity asmād dvaita-nut pratyagātmani
samyag-jñātatvam arthasya jāyetaiva pramā dṛḍhā*

Thus, from the sentence "That thou art" there does arise firm knowledge of the inward Self, which dispels duality to one who has correctly understood the meaning of "Thou".
[Chapter 3 – Verse 70]

- Just as Aham Dashamaha is final knowledge which does not require meditation to corroborate.
- Final liberating knowledge takes place doubtlessly.
- Generation after generation, knowledge has taken place.
- If it does not take place, you have not listened properly.
- Class gives book knowledge only, conclusion is strong.
- W.r.t. Anatma, other things, like manasarovar, knowledge and Anubava different.

Vivekchoodamani :

- Knowledge – Anubava orientation must be broken in the case of subjective knowledge.
- Jnanam and Anubava no time gap w.r.t. Atma Jnanam because it happens to be myself.
- You are Dashama = Final knowledge manasarovar far away.
- 10th man – near, its me myself.

- Similarly Brahman is me myself.
- Book knowledge, indirect knowledge, intellectual knowledge not applicable to Brahma Jnanam.

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेदं निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti || 1 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited :
Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

- Chaitanyam is in Jagrat, Svapna, Sushupti, Sphutitara Deepaka Prabaswaram.

Dakshinamurthi Stotram :

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः
शिष्यचार्यतया तथैव पितृ पुत्राद्यात्मना भेदतः ।
स्वप्ने जाग्रति वा य एष पुरुषो माया परिभ्रामितः
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ८ ॥

viśvaṃ paśyati kāryakāraṇatayā svasvāmisambandhataḥ
śiṣyacāryatayā tathaiva pitṛ putrādyātmanā bhedataḥ |
svapne jāgrati vā ya eṣa puruṣo māyā paribhramitaḥ
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 8 ||

He, who is the Purusa, whirled in maya, sees, in Himself, the world of cause-effect diversely related as possessor and possession, father and son, and as teacher and taught, both in the state of waking and of dreaming;... to Him, the divine teacher, Sri Daksinamurty, is this prostration. [Verse 8]

- Mahavakya gives Apaurusheya, Sakshatkara Jnanam, if you listen properly.

a) Evam :

- In this manner.

b) Tat Tvam Asi Mavakya Pramanat :

c) Dridha Prama Jayeta Eva :

- Firm knowledge definitely arises w.r.t. I – Atma.

d) Pratyag Atmani :

- In the form of consciousness principle, which is :
 - I. Not part, product, property of body.
 - II. Pervades and enlivens body.
 - III. Not limited by Boundaries of the body.

IV. Consciousness survives in sleep and in death when Brain + body are resolved.

e) w.r.t. that consciousness, which is Samyak Jnanam, Tvam Asya, is the consciousness separated from Anatma, you are seeking.

- If alongwith consciousness, you keep body – mind complex also in the meaning of world I, you will never gain Atma Jnanam.

Guru Says :

- You are all pervading consciousness.

Sishyas Mind :

- Knee joint pain...

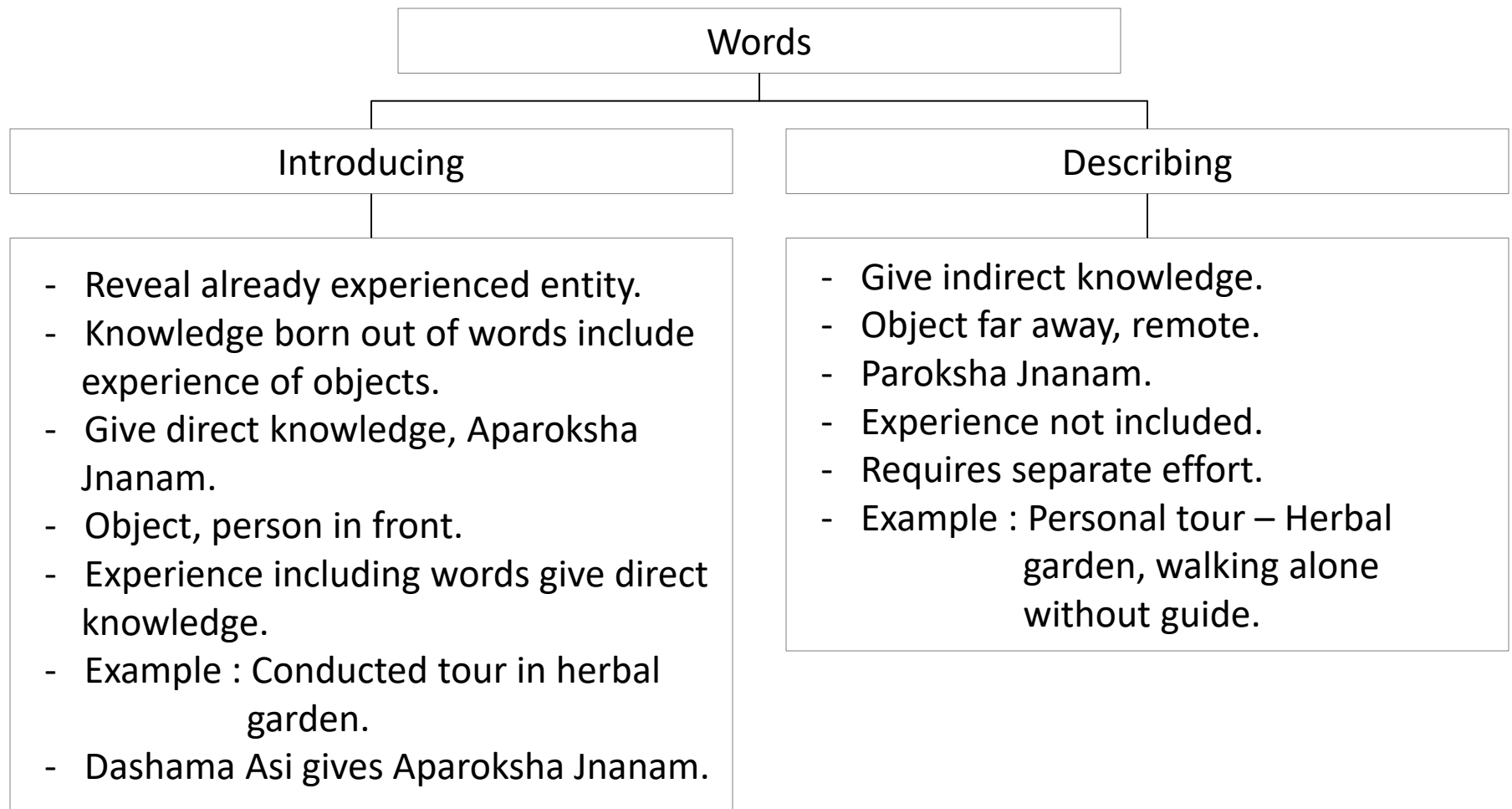
- If word I is associated with mind or body, it will not work.
- Use word I – through Anvaya Vyatireka.
- Exclude body – mind and hand them over to Vishwarupa Ishvara.
- Don't hold to family.
- Sanyasaat Eva Jnanam eva.
- Sanyasa Sahita Jnanam eva Moksha.
- Sanyasa – Mentally handing over family to Vishwaroopa Ishvara.
- I do Parihara for others Sake, family suffering.
- I can't get out without Ahamkara, Mamakara rejection, clasp rejection.
- **Sanyasa Sahita, Aham Brahma Asmi, Jnanam.**

f) Samyak Jnanata Tvam Artasya :

- One who has clearly grasped meaning of I – consciousness, excluding Pancha Anatmas – profession, possessions, family, body, mind.
- **Do Tyagam of 5 to make Aham Brahma Asmi valid and work for you.**

Revision – Verse 70 :

- With help of Dashama Drishtanta, 10th Man example, Sureshvaracharya points out that Mahavakya Sravanam itself can give direct knowledge, no meditation required.



Vedanta :

- Tat Tvam Asi.
- Brahman consciousness principle need not be experienced in future in Meditation.

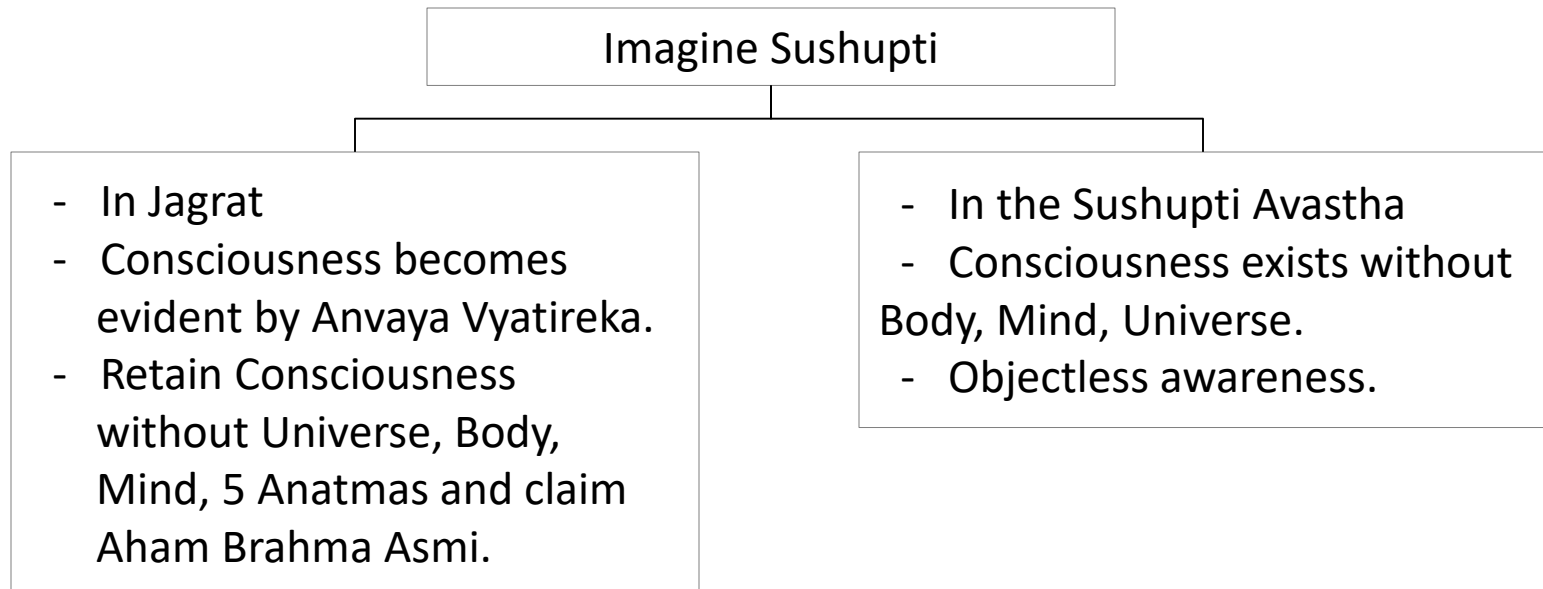
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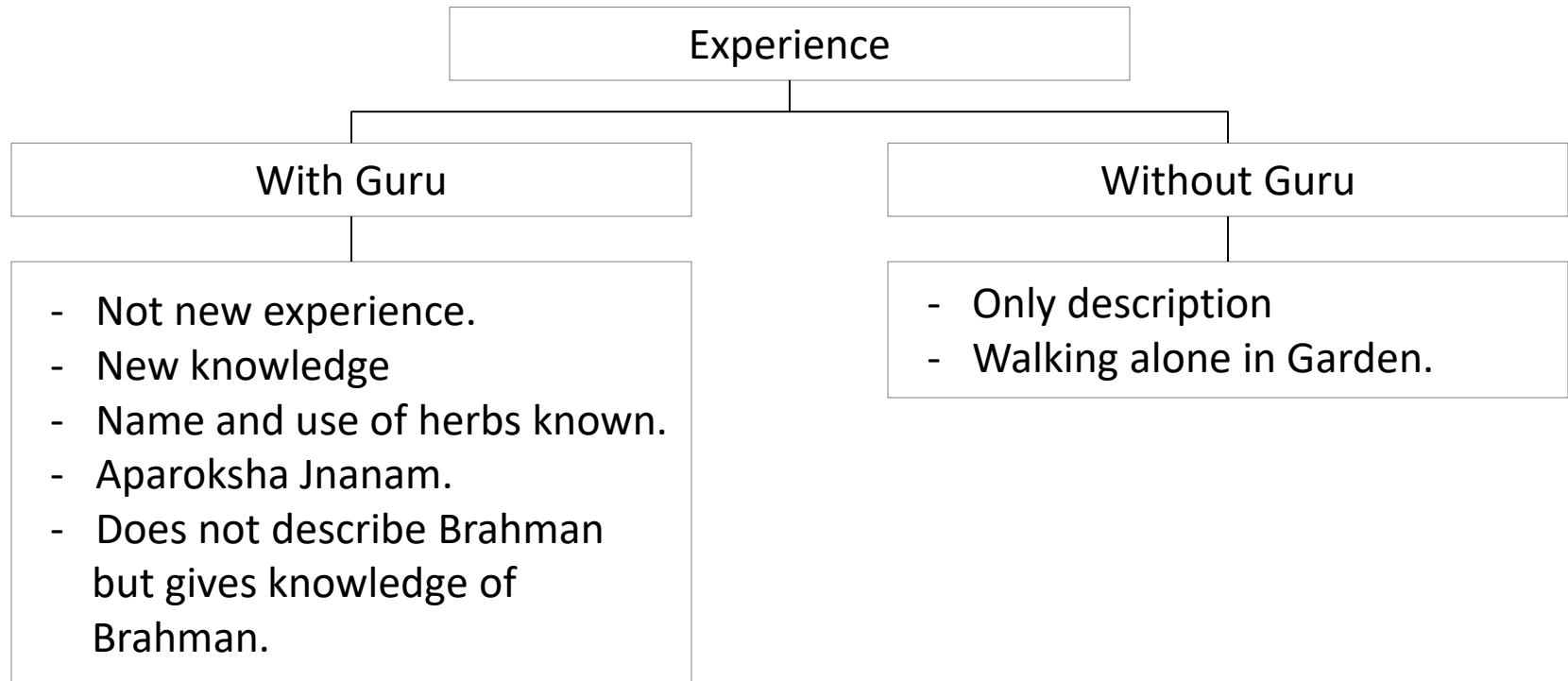
He, who is the Purusa, whirled in maya, sees, in Himself, the world of cause-effect diversely related as possessor and possession, father and son, and as teacher and taught, both in the state of waking and of dreaming;... to Him, the divine teacher, Sri Daksinamurty, is this prostration. [Verse 8]

- Consciousness is experienced in Jagrat, Svapna, Sushupti Avasthas.



- Before Guru came, I was experiencing consciousness.

- Consciousness, without knowing, is Brahman.
- In sleep its there, Body, Mind not there.
- Without knowing, it is Brahman, I was experiencing all the time.



Guru :

- Pragyanam Brahman.

Introduction Available :

- Chaitanyam is Jagat Karanam Brahman.

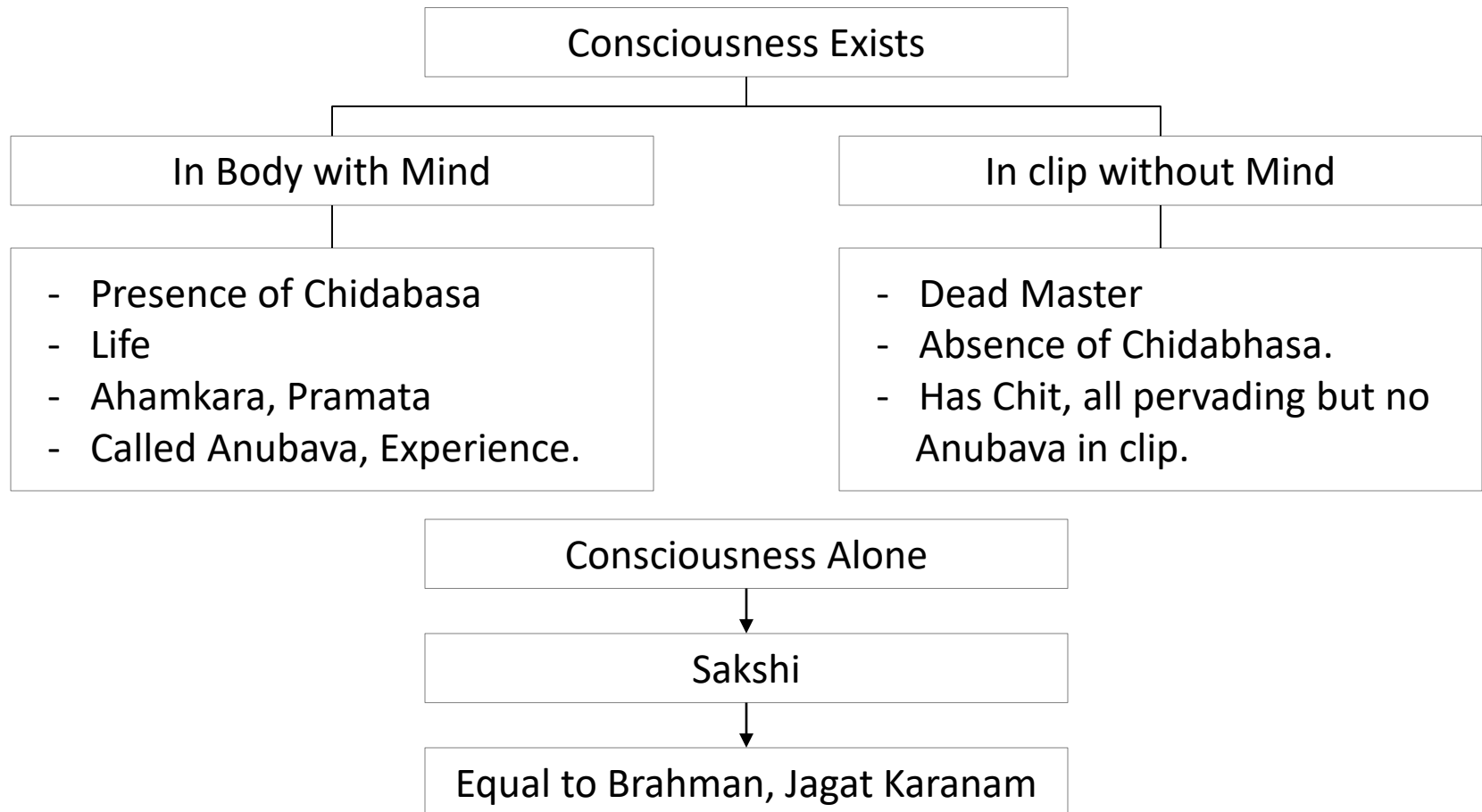
Verse 70 :

a) Dridha Prama Jayeta Eva :

- From Mahavakyam knowledge of Brahman as Chaitanyam will definitely rise.
- Guru keeps saying – Chaitanyam all the time and we must claim that as me in class.

Students question :

- No doubt experiencing Chaitanyam all the time.



- Throughout life, experiencing only Chidabasa Pramata, not experiencing Brahman Chit Sakshi.
- Tell me how to experience Chit, Sakshi.
- I always have Pramata Status, Vishwa, Teijasa, Pragya.
- Not experienced Chit, Sakshi, Brahman.
- Therefore Brahma Jnanam is only Paroksha Jnanam.

- **Have Chidabasa Anubava.**

- **How to get Chit Anubava?**

- As long as I have Body, Mind complex I will have only Chidabasa experience, never Chit experience.
- Want to experience Chit alone without Chidabasa.
- Eliminate mind and thought, Sit in meditation to experience Chit alone.
- What will give me noble experience of Chit Alone?
- By eliminating thoughts, you are becoming dead body to be cremated.

- **There is no separate Chit Anubava or separate Chidabasa Anubava.**

- Logically impossible.
- In mind, if you remove Chidabasa, you become dead, can't have any experience.
- When no experience possible, how can you hope to experience pure Chit Sakshi.
- Clip has Chit, inert matter, but not liberated.

- Dead body has chit, inert matter not liberated.
- “Mind and thoughts” not experienced in clip or dead body, not liberated.
- We can’t have separate Chit Sakshi experience or separate Chidabasa experience, logically impossible.
- Waiting in meditation for separate Chit Anubava is foolishness.
- Mystic experiences are possible but nothing to do with Sakshi Anubava.
- Will have ordinary Adhyasa and mystic Adhyasa.
- Shastrically, logically not possible.

Can’t say :

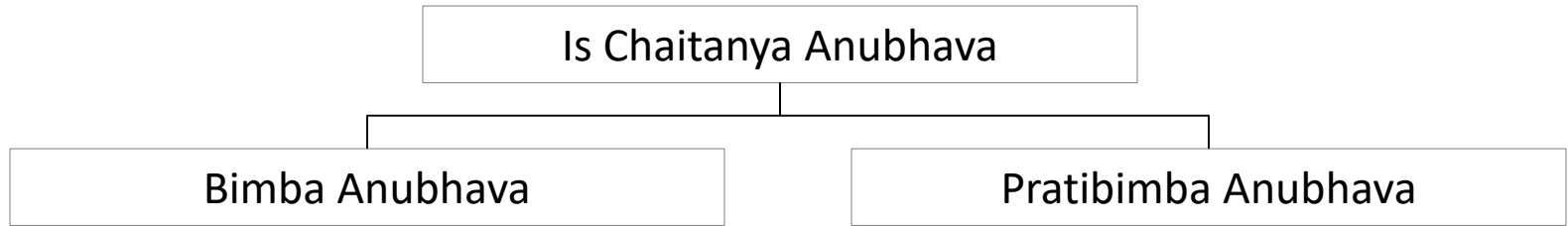
- I will have only Chidabasa Anubhava or only Sakshi Anubava this is never logically possible.

Technical topic :

- Very important portion of Naishkarmya Siddhi.
- There is only one Chaitanya Anubava which is all the time available.



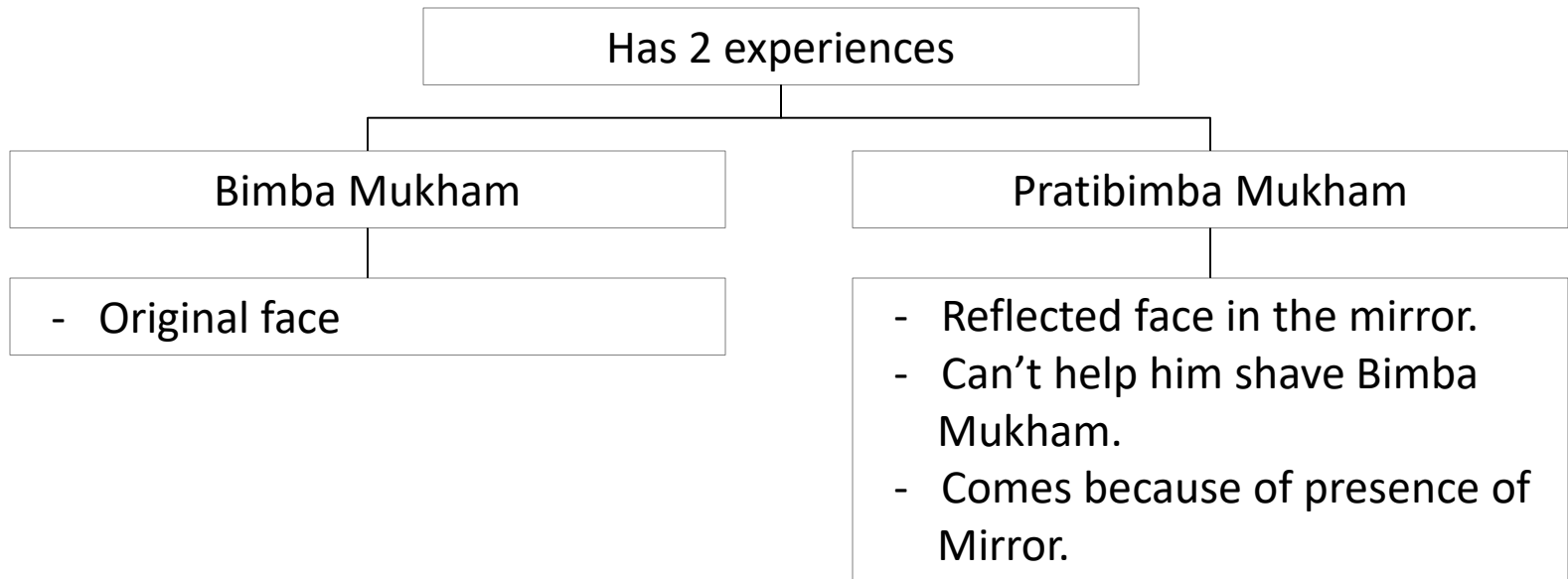
- **What you perceive depends on the way you understand Chaitanya experience but we always have only one Chaitanya Anubhava.**



- It depends on the way you understand the experience.
- If you edit the experience properly, it is Bimba Chaitanya Anubhava.
- Don't edit properly it is Pratibimba Anubhava.
- **Editing decides whether it is Chit or Chidabasa but there is only one Chaitanya Experience always.**
- **No separate Bimba or Pratibimba experience.**
- By Anvaya Vyatireka, do Tvam Pada Vichara, tat Pada Vichara and do proper editing.
- With proper editing Chaitanyam can be understood as Bimba Chaitanya Anubhava.
- How is it done?
- Analysed in Shastra as Pratibimba Vada Prakriya.
- This is required to solve the unique question of student who is experiencing Chidabasa only throughout life as Pramata – and wants to experience Chit separately.

Example :

- Person standing in front of Mirror to put Vibhuti or shave.



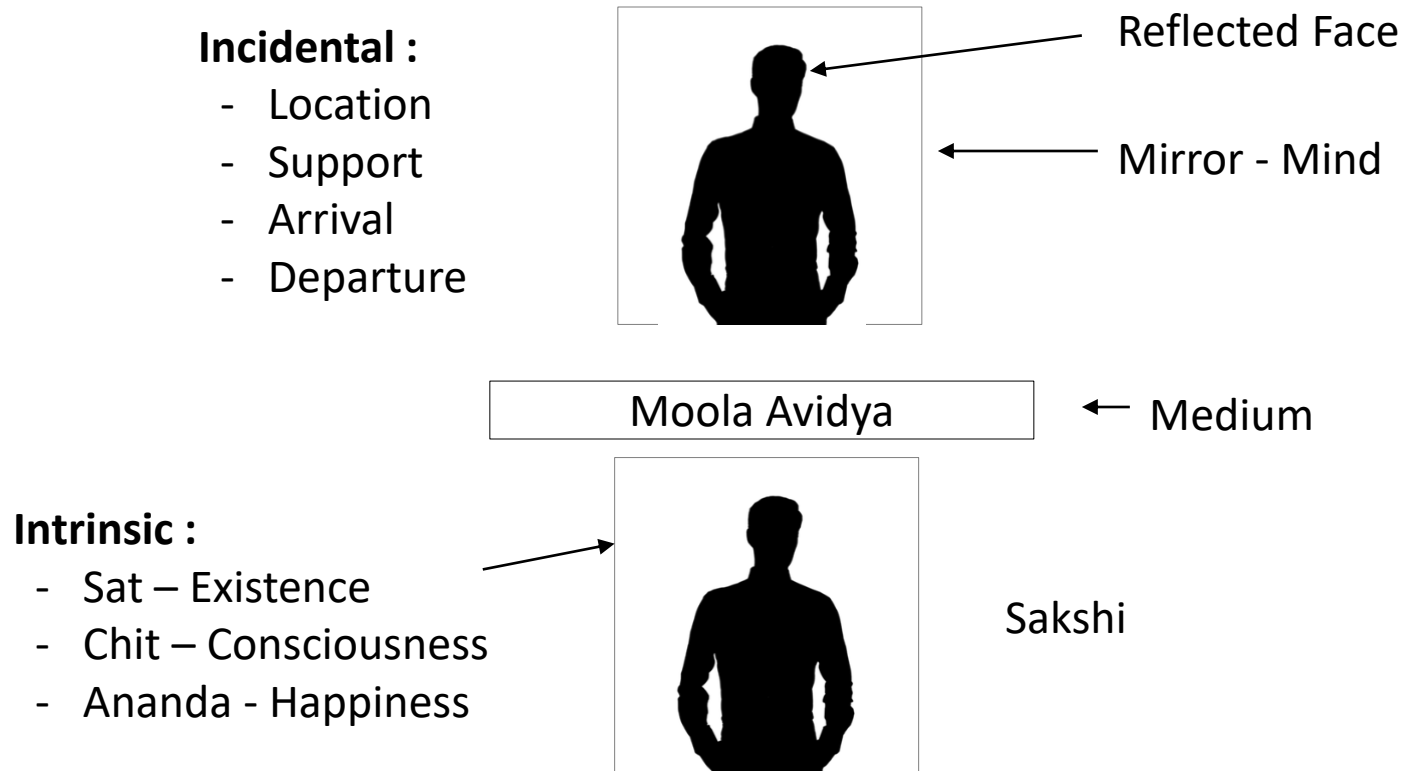
Incidental features experienced in
Pratibimba Mukham caused by Mirror

- **Location** of Reflected face caused by the Mirror.
- Mirror location incidental because real, intrinsic face in the neck.
- Face is **supported**.
- Face on top of Mirror.
- Face seemingly in Mirror.
- Face Has **arrival** along with Mirror.
- Arrival incidental because of Mirror.
- Face has **departure** along with Mirror.
- Departure incidental because of Mirror.

- 4 features not intrinsic, incidental, seen in the face in the Mirror.

Can Add :

- Movement of the mirror seen as reflected face movement.
 - Dirtiness or crack in the mirror seen as crack in the reflected face.
 - After arrival or departure of the mirror, there is arrival or departure of face in the mirror.
- **All the time I am seeing the changes in the mirror, nothing happens to the observer Sakshi – original face!!**



- **If I include 4 features as intrinsic features of face itself, Mukha Anubhava is called Prati Bimba Mukha Anubhava.**

- If I am wise and a Vedanta student, even if I see 4 features, I understand these are seeming, incidental features.
- Do not intrinsically belong to face and exclude those features, ignore those features, Mukha called Bimba Mukha Anubava.



- Pratibimba Vada Prakriya Champion is Padmapadacharya, primary disciple of Shankaracharya.
- He refined this Prakriya and calls it – “one Mukha Turiya Anubava” in 3 states of consciousness.
- **I must be willing and able to ignore 4 following features :**

- I. Reflected Face is seen on the Mirror – Ignore.
- II. Reflected Face is supported by Mirror – Ignore.
- III. Reflected Face comes in the Mirror – Ignore.
- IV. Reflected Face goes from the Mirror - Ignore

Body mind is the Upadi,
Mirror in which Reflection
of consciousness comes
And goes, ignore.

- “Mirror is our mind”.

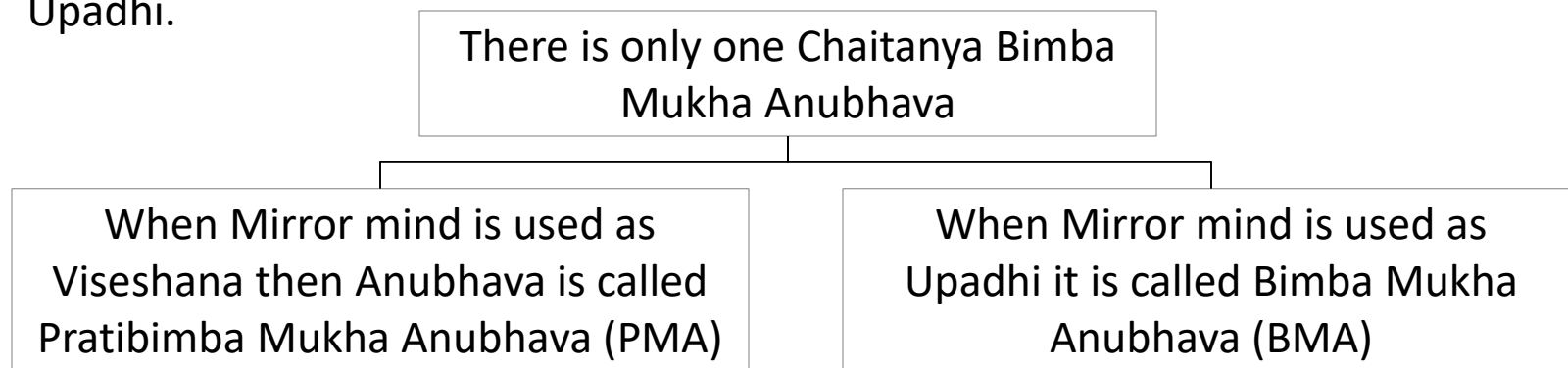
- **Sakshi reflection falls on the Mirror and makes mind active and experience the world.**

- Pratibimba Mukham is coming and going Chidabasa, Ahamkara.
- If I ignore 4 features, I look upon Mukham as Bimba Mukha and claim Nitya Aparoksha Moksha Svarupam.
- Using Bimba Mukha Anubhava I am able to share Bimba Mukham because I have ignored 4 features, which are location of face on the Mirror, supported by the mirror, which are incidental only.
- Thoughts in Mind are incidental and needs to be edited.
- Ignoring is called editing.

- **For me the discerning observer, Pratibimba Mukha Anubava is only Bimba Mukha Anubava.**

- Using Pratibimba Mukham I claim I am sharing Bimba Mukham only.
- Technical aspect works and reveal Bimba Chaitanyam as experienced in Sushupti clearly.
- Using Pratibimba Mukham I can't shave but using Bimba Mukham I can shave.
- How to convert Prati Bimba Anubava to Bimba Mukha Anubava?
- Only by ignoring 4 features.
- In the presence of Mirror, there is one more Anubhava, called Pratibimba Mukha Anubhava.

- If you use incidental features, when you use Mirror – Mind as Viseshana and include 4 features to the face, then Anubava is called Pratibimba Mukha Anubava.
- **Use Mirror, mind, ignore incidental features, everyone when they go to the mirror, want to see bimba Mukham, not Pratibimba Mukham.**
- By seeing Pratibimba Mukham can make any correction in Bimba Mukham.
- Everyone sees Pratibimba Mukham experientially, edit incidental features and use mirror (mind) to see their original Bimba Mukham.
- When I use Mirror (Mind) to experience Bimba Mukham by editing incidental attributes caused by Mirror, I am experiencing Bimba Mukham only.
- When I use Mirror to experience Bimba Mukham, then Mirror (mind) used is called Upadhi.



- Depending on how you paint it, you can get Bimba Mukham or Pratibimba Mukha Anubhava.
- If person wants, he can ignore 4 features and always abide in Bimba Mukha Brahma Anubhava.
- There will be no incidental Pramata, Pratibimba Mukham Ahamkara, at all.
- Mind as Upadhi is incidental, comes and goes, Vyavaharikam Natu Paramartikam. 2639

- If I use mind mirror, I will get only Pratibimba Anubava.
- If I want Bimba Mukha Anubava, and don't use Mirror, What will happen, if one refuses to use mirror mind?
- He will neither get Bimba or Pratibimba Anubava in Samadhi.
- No Anubava will come.
- Don't throw or destroy mind mirror.
- Use mind mirror, delete incidental features, have Bimba Mukha Anubava and claim Atma Svarupam as my real nature, ultimate truth of universe, Poornamada, Poornam Idam, Poornat Uchyate.

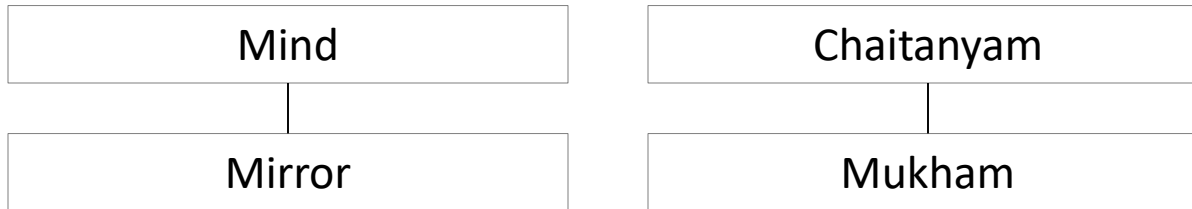
ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

*Om purna-madah purna-midam purnat purnam-udacyate,
Purnasya purna-madaya purna-meva-vasisyate
Om Santih! Santih!! Santih!!!*

That is Whole, this is Whole ; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.

Padmapadacharya :

i)



ii) If you abolish mirror you will not get any Anubava, experience.

Example : Clip

- Has no mind.

- Can't experience anything.
- Therefore have the mind, don't do mano Nashaha, destroy the mind.
- If you do Mano Nasham, you will be like clip.
- No Bimba or Pratibimba Chaitanya Anubava.
- **No Anubava if you eliminate thoughts and mind.**
- Mano Nasham = Mano Mithyatva Jnanam.
- Some believe in every Nirvikalpaka Samadhi 5% of mind dissolved like ice.
- On D-day of Brahman Anubava all mind goes.

Upadesa Sara :

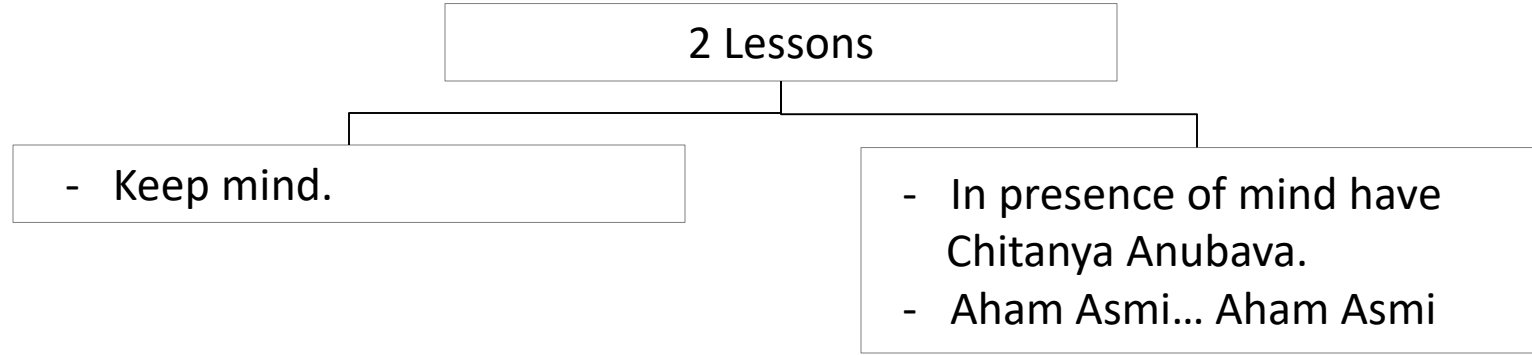
अहमि नाशभाज्यहमहंतया ।
स्फुरति हृत्स्वयं परमपूर्णसत् ॥

ahami nāśa-bhājyāham ahanṭayā ।
sphurati hṛt-svayaṁ parama-pūrṇa-sat ॥

When the ego is destroyed, the Self which is the Supreme-Infinite-Existence shines forth of its own (independently) as "I" – "I". [Verse 20]

- Pure Atma experience not possible.
- **Atma can't have experience of itself because pure consciousness can't do anything.**
- Any experience is activity.
- Keeping mind, understand Mano Nasha as Mithyatvam
- Keep mind in class, have compassion for Guru, use mind.
- **In presence of mind alone, Chaitanya Anubava possible.**

| Mind | Chaitanyam |
|---|---|
| <ul style="list-style-type: none"> - Manifests Chaitanyam - Abhivyanjakam - Mind does not give Chaitanyam to Atma. | <ul style="list-style-type: none"> - Illumines mind. - Prakashakam. |



Dakshinamurthi Stotram :

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्ता स्वप्नु वर्तमान महामित्यन्तः स्फुरन्तं सदा ।
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ७ ॥

bālyādiṣvapi jāgradādiṣu tathā sarvāsvavasthāsvapi
vyāvṛttā svanu vartamāna mahamityantaḥ sphurantaṁ sadā |
svātmānaṁ prakāṭikaroti bhajatāṁ yo mudrayā bhadrayā
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 7 ||

He, who, through the auspicious sign of knowledge (jnana-mudra), reveals to his devotees His own Self—which persists in all stages of age (childhood, boyhood, youth and old age), in all states (waking, dreaming and deep-sleep) and in all other conditions—and who constantly manifests Himself inwardly as “I”... to Him, the divine teacher, Sri Dakshinamurthy is the prostration. [Verse 7]

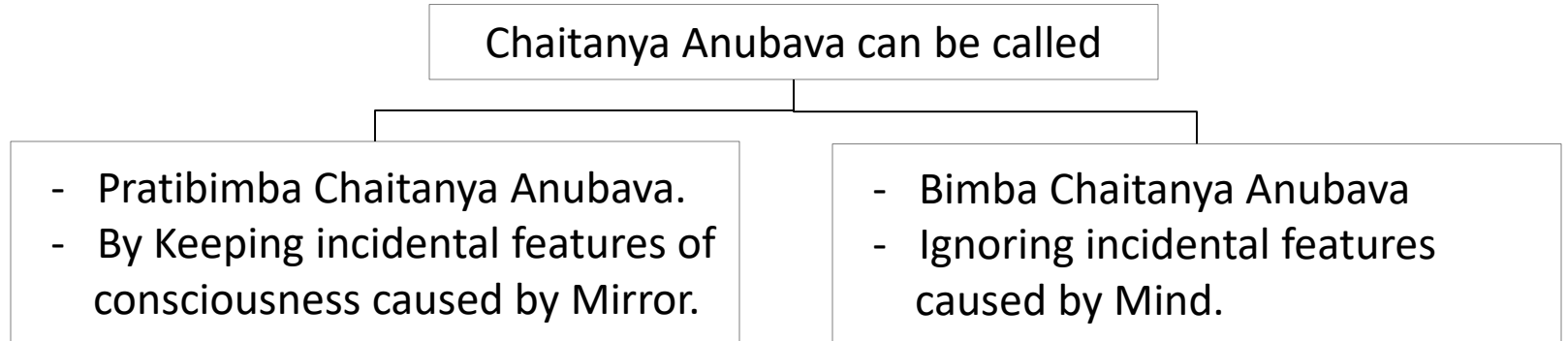
Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah ॥ 7 ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- Here Ekatma Pratyaya Saram.
- **Aham, Aham, Aham Eka Rupena Chaitanya Anubava.**



- Depends on how you take it.

III) With 4 incidental Features, consciousness is called Chidabhasa :

- i. Consciousness is located in the mind, location is incidental feature caused by mind.
- ii. Consciousness is supported by the mind, attribute of the mind then Pratibimba Chaitanyam.
- iii. Consciousness is alongwith arrival of mind.
- iv. Consciousness departs with the mind.
 - Mind is here, consciousness is here.

Gita :

ऊर्ध्वं गच्छन्ति सत्त्वस्था
मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्था
अधो गच्छन्ति तामसाः ॥ १४-१८ ॥

ūrdhvaṃ gacchanti sattvasthā
madhyē tiṣṭhanti rājasāḥ ।
jaghanyaguṇavṛttisthā
adhō gacchanti tāmasāḥ || 14-18 ||

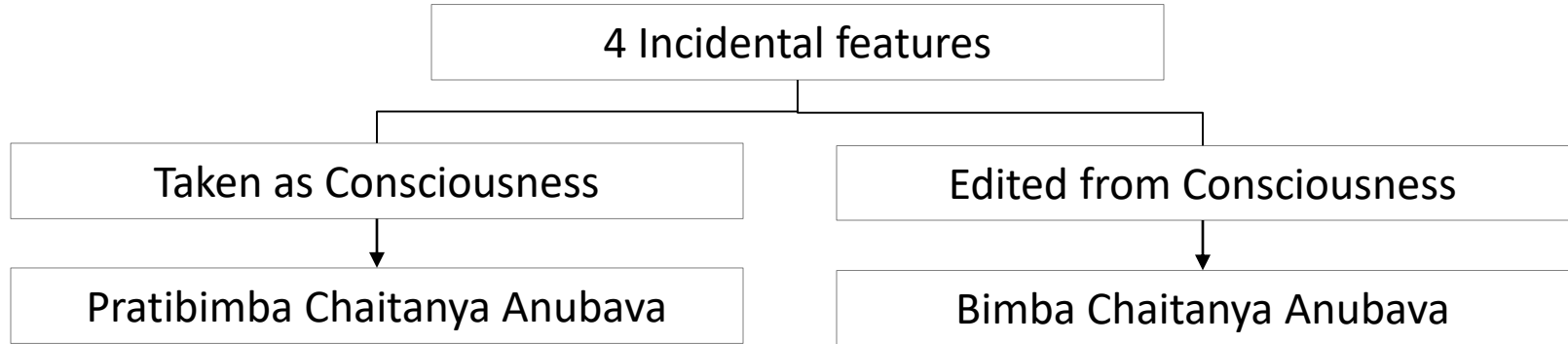
Those who are abiding in Sattva go upwards ; the Rajasic as dwell in the middle ; and the Tamasic as, abiding in the function of the lowest Guna, go downwards. [Chapter 14 – Verse 18]

उत्क्रामन्तं स्थितं वापि
भुञ्जानं वा गुणान्वितम् ।
विमूढा नानुपश्यन्ति
पश्यन्ति ज्ञानचक्षुषः ॥ १५-१० ॥

utkrāmantaṃ sthitaṃ vāpi
bhuñjānaṃ vā guṇānvitam ।
vimūḍhā nānupaśyanti
paśyanti jñānacakṣuṣaḥ || 15 - 10 ||

Him, who departs, stays and enjoys, who is united with Gunas, the deluded do not see; but they, do behold him, who possesses the 'eye of knowledge'. [Chapter 15 - Verse 10]

- Chaitanyam travelling from one Loka to another...



- All features belong to mind, location belongs to mind, supporting attribute belongs to mind, arrival departure belongs to mind.
- Thus I ignore 4 features, as incidental, belonging to mind.
- Experience Chaitanyam as Aham, Aham, Aham, – I am consciousness not located here.

Gita : Chapter 2

न जायते म्रियते वा कदाचिद्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid
nāyaṃ bhūtvābhavitā vā na bhūyaḥ ।
ajō nityaḥ śāśvatō'yaṃ purāṇaḥ
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

- I am experiencing consciousness in the presence of mind and I ignore seeming attributes caused by mind, I claim Aham Brahma Asmi.

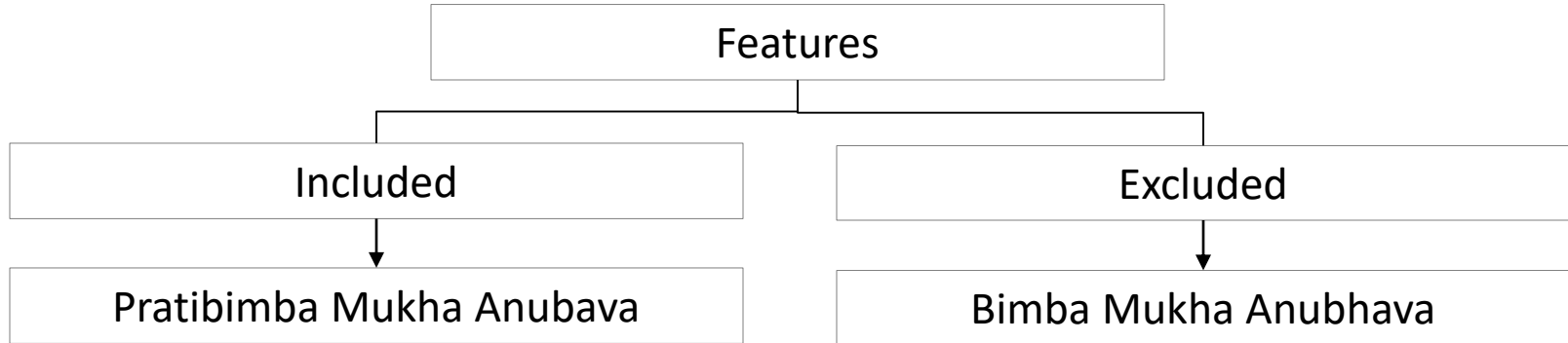
Advaita Makaranta :

अहमस्मि सदा भामि
कदाचिन्नाहमप्रियः ।
ब्रह्मैवाहमतः सिद्धं
सच्चिदानन्दलक्षणम् ॥ २ ॥

ahamasmi sadā bhāmīm
kadā chinnāha mapriyaha ।
bramhaivāha matasiddham
sacchidānanda lakshanam ॥ 2 ॥

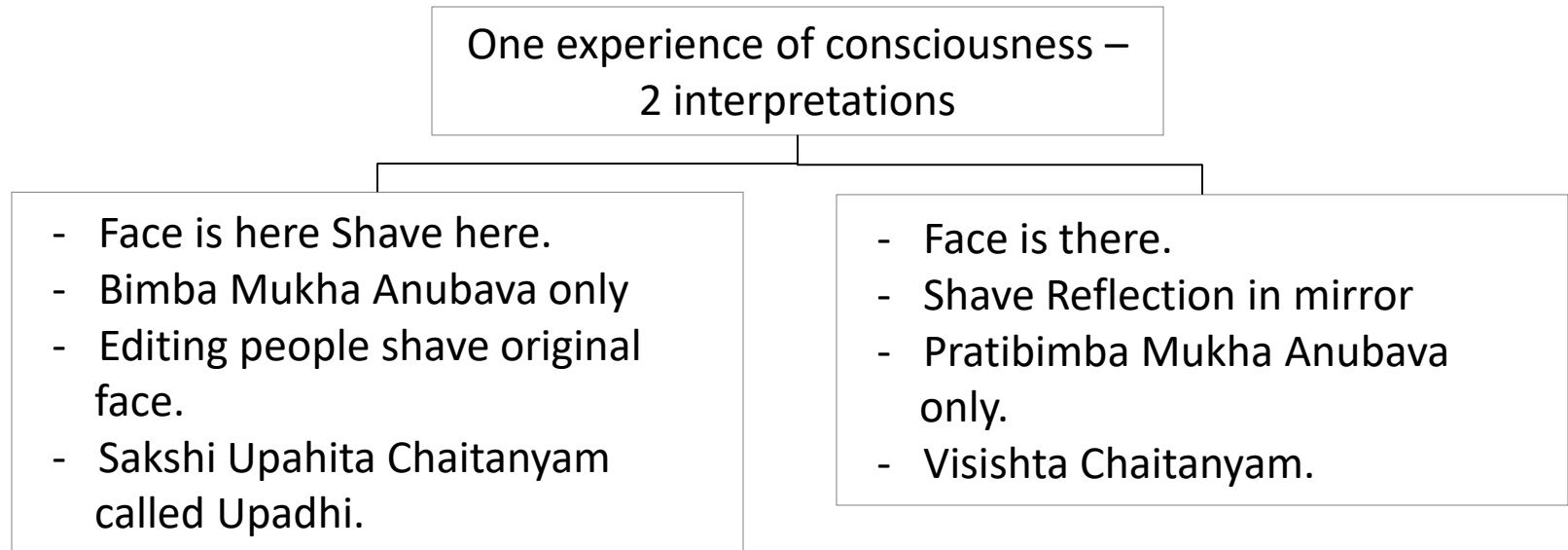
I ever exist and I always shine; never do I dislike myself. Therefore, it is established that Truth / Brahman, of the nature of Existence-Consciousness-Bliss, alone I am. [Verse 2]

- I am experiencing Bimba Mukha Sakshi only.

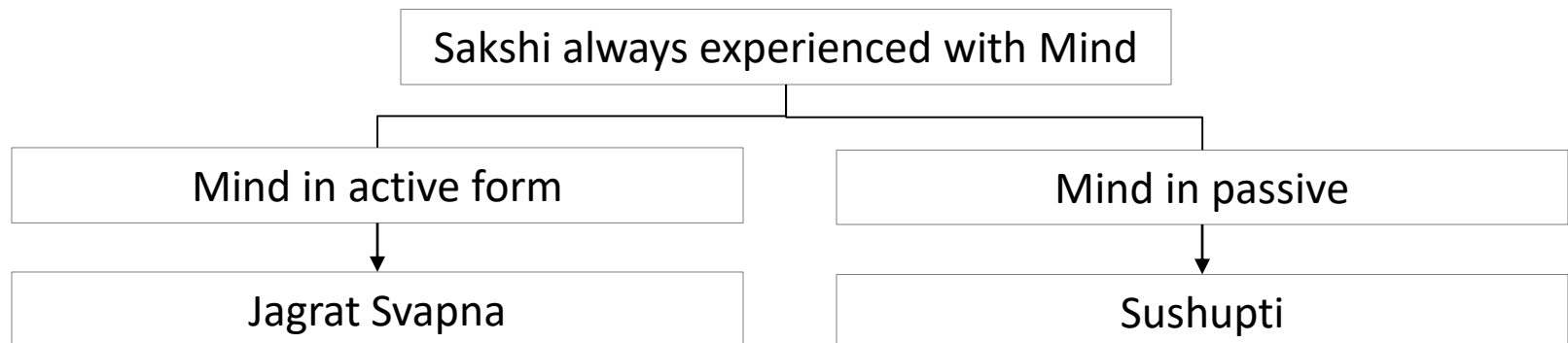


- No 2 separate Anubavas but 2 separate interpretations of one consciousness Anubava.

- No 2 separate experiences.



- I am experiencing Sakshi whenever mind available.
- I am experiencing Sakshi like clip when mind goes, without any experience like clip as pure existence.
- Mind always with me as Jiva and therefore will always experience consciousness, Sakshi in active form.



- In Tat Tvam Asi, Sishya uses mind as Upadhi not as Upahitam. Exclude location, travel, etc and claim I am all pervading, Changeless, unlocated Bimba Chaitanyam Sakshi.

- Mahavakya says, this Sakshi is Brahman, pure existence.

Chandogya Upanishad : Chapter 6

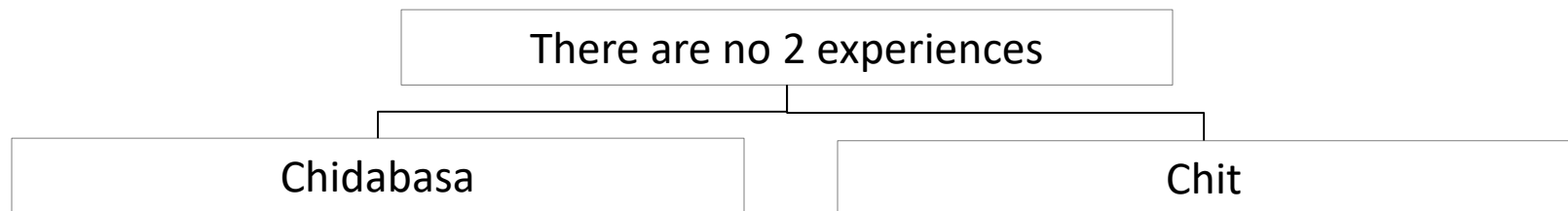
सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra āsīdekamevādvitīyam;
Taddhaika āhurasadevedamagra āsīdekamevādvitīyam
tasmādasataḥ sajjāyata.*

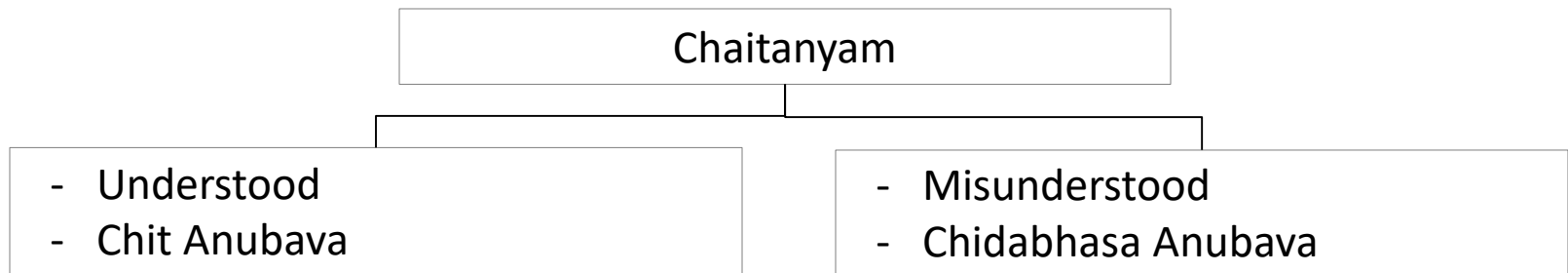
Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

- **This Sat existence which is Sakshi is also Jagat Karanam Brahma.**
- For such a student, Prama Dridha Jayate eva of verse 70.

Revision - Verse 70 : (Very important Verse – Best of Naishkarmya Siddhi)



- **Only one Chaitanya Anubava which discerning person understands as Chit Anubava and others understand as Chidabasa Anubava.**



- **There is only one consciousness, never available for objectification.**
- That consciousness is available to all of us in the form of “I am” experience.
- **One single consciousness is available to all of us as “I am” – “Aham” experience, Anubava.**
- **“I am” experience, is subject, self experience in which experience, consciousness is available as I am but consciousness is not objectified.**
- **I am experience is self experience without subject, object, duality.**
- Consciousness is available as I am experience, self experience, subject experience, Chaitanya Anubava, need not work for it, universally available, because I am experience is common to all beings.
- No separate experience required for I am Anubava.
- **Consciousness is available as I am experience only in the presence of mind.**
- **In the absence of mind, consciousness will not be available for “I am” experience.**
- Understand this well.

- Consciousness is available for I am experience only in the proximity or presence of mind.
- In absence of mind, consciousness is available but not available as I am experience.
- **When consciousness is available as I am, alongwith I am experience, seeming limitation is also experienced because of mind.**
- Consciousness is available as I am experience.
- In that experience, seeming location is experienced because of mind.
- Therefore we don't experience consciousness as all pervading consciousness, but because of presence of mind, consciousness is experienced.
- Consciousness is experienced only with seeming location.
- Experience of seeming location can't be avoided because mind is required for "I am" experience.
- Consciousness is experienced as I am.
- That experience of consciousness includes seeming limitation caused by mind.
- Non-discerning people have got I Anubava as Chidabasa Anubava because they include location of mind in I.
- Discerning, have I Anubava in the form of Chit Anubava, exclude seeming location by understanding it is only seeming Chidabasa.
- Whether you include or exclude seeming location, experience of seeming location can't be avoided because Chaitanya Anubava requires mind.

- Mind comes with location but can be excluded from Chit by understanding that it is seeming.
- **Example :**
Oceanic water is colourless but it appears blue colour, because of reflection of Sky on the water.
- Discerning person will take the water as colourless, nondiscerning will take it as blue water.
- Person always experiences Chaitanyam not Chidabasa.
- Chaitanyam experienced in Jagrat, Swapna, Sushupti Sphutata.

Dakshinamurthi Stotram :

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः
शिष्यचार्यतया तथैव पितृ पुत्राद्यात्मना भेदतः ।
स्वप्ने जाग्रति वा य एष पुरुषो माया परिभ्रामितः
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ८ ॥

viśvaṃ paśyati kāryakāraṇatayā svasvāmisambandhataḥ
śiṣyacāryatayā tathaiva pitṛ putrādyātmanā bhedataḥ |
swapne jāgrati vā ya eṣa puruṣo māyā paribhrāmitaḥ
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 8 ||

He, who is the Purusa, whirled in maya, sees, in Himself, the world of cause-effect diversely related as possessor and possession, father and son, and as teacher and taught, both in the state of waking and of dreaming;... to Him, the divine teacher, Sri Daksinamurty, is this prostration. [Verse 8]

- What type of Chaitanyam? Seemingly located, really unlocated consciousness.
- I experience as “I am” in the proximity of mind.

• **When mind is abolished, I will be there but I wont say I am Chaitanyam, as in sleep.**

- In the absence of mind, I can't say.
- In the presence of mind, all the time Chaitanya Anubava "I am" is there.
- It is the discerning person who has completed the Anvaya Vyatireka Vichara.
- I am unlocated consciousness Chit not Chidabasa then I listen to Mahavakyam.

• **Using word I to mean Chit not Chidabasa then Aham Brahma Asmi Jnanam is instantaneous, Tat Tvam Asi teaching is complete in Chapter 3 – Verse 70.**

- I wont argue... I am experiencing only Chidabasa, shouldn't I go to Nirvikalpaka Samadhi for Chit Anubava?
- No argument here after.

• **One word of Verse 70 :**

“Samyak Jnanam Tvam Arhasya” is explained in last 25 pages.

- Understand meaning of Tvam as I, unlocated Consciousness.
- Samyag Jnayataha Tvam Arthaha Yena Saha Purusha.
- Name of student who says I am and understands I am Chaitanyam not Chidabasa.
- Understood through Anvaya Vyatireka and one who has transferred all attributes and location of body – mind complex and stands as unlocated, attributeless consciousness principle.
- **For him Dridha Jnana Jayate Eva :**

Clear knowledge will take place at time of Sravanam not in Samadhi or in Meditation.

- As he listens, he can gain the final liberating knowledge w.r.t. who?
- Pratyag Atma, real innerself.
- Knowledge connected to real I, innerself.
- What is the knowledge?
- I am Jagat Adhishtanam Brahma, not who is trying to escape in the name of Videha Mukti.
- **I am Jagat Adhishtanam in which galaxies rise and fall.**
- No question of escaping from the world.
- Neither possible nor required.
- Not possible because I am all pervading Chaitanyam, everywhere.
- Not required because Prapancha can't touch me.
- How it takes place?
- Tat Tvam Asi Iti Asmat Vareyat.
- From most profound Mahavakyam – Dvaita Nutha, Dvaitam – duality, pluralit.
- Nutha - negating, eliminating Vakyam.
- Mahavakyam automatically negates duality of Jiva, Jagat, Ishvara, Pramata, Pramatra, Prameyam.
- All plurality instantaneously falsified.
- On waking up, Swapna falsified, and dream goes away.

- In Advaita Jnanam world falsified, will not go away from experience.
- Like continuing Dream with the knowledge I am waker.
- Dvaita Nuthu, Nudu Dhatu to push off, eliminate.
- After Mahavakya understanding, I am of a higher order of reality.
- World continues as lower order of reality, Pashyan, Srnvan.

Gita :

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
अश्नन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan sprśañ jighran
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

चातुर्वर्ण्यं मया सृष्टं
गुणकर्मविभागशः ।
तस्य कर्तारमपि मां
विद्ध्यकर्तारमव्ययम् ॥ ४-१३ ॥

cāturvarṇyaṃ mayā sṛṣṭaṃ
guṇakarmavibhāgaśaḥ |
tasya kartāramapi māṃ
viddhyakartāramavyayam ||4-13||

The fourfold caste, has been created by Me, according to the differentiation of guna and Karma; though I am the author thereof, know Me as non-doer and immutable. [Chapter 4 – Verse 13]

- I create also but really speaking don't create.

Gita :

मया ततमिदं सर्वं
जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

mayā tatamidaṃ sarvaṃ
jagadavyaktamūrtinā |
matsthāni sarvabhūtāni
na cāhaṃ tēṣvavasthitaḥ || 9-4 ||

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

- Seeming world of Duality will continue with the knowledge.
- Seeming duality negating knowledge takes place.

Verse 71 – Introduction :

प्रत्यगात्मनि प्रमा उपजायते इत्युक्तम् । तत्र
चोद्यते — "किं यथा घटादि- प्रमेयविषया प्रमा
कर्त्रादिकारकभेद-अनपह्वेन जायते
तथैव । उत अशेषकारकग्रामोपमर्देन कर्तुः
प्रत्यगात्मनि ?" — इति । उच्यते ।

*pratyagātmani pramopajāyata ity uktam tatra
codyate. kiṃ yathāghaṭādi-prameya-viṣayā pramā
kartrādi-kāraka-bhedā 'napahnaveṇa jāyate
tathaiivotāśeṣa-kāraka-grāmopamardena kartuḥ
pratyagātmanīti. ucyate*

It has been stated that knowledge of the Self arises [from the sentence]. Now an objection is raised [with regard to this knowledge:] "Does it arise like the knowledge of pot and other objects without removing the distinctions of the factors of action such as the agent? Or, does it arise in the Self of the agent by destroying the entire set of the factors of action?" We reply as follows. [Introduction – Chapter 3 – Verse 71]

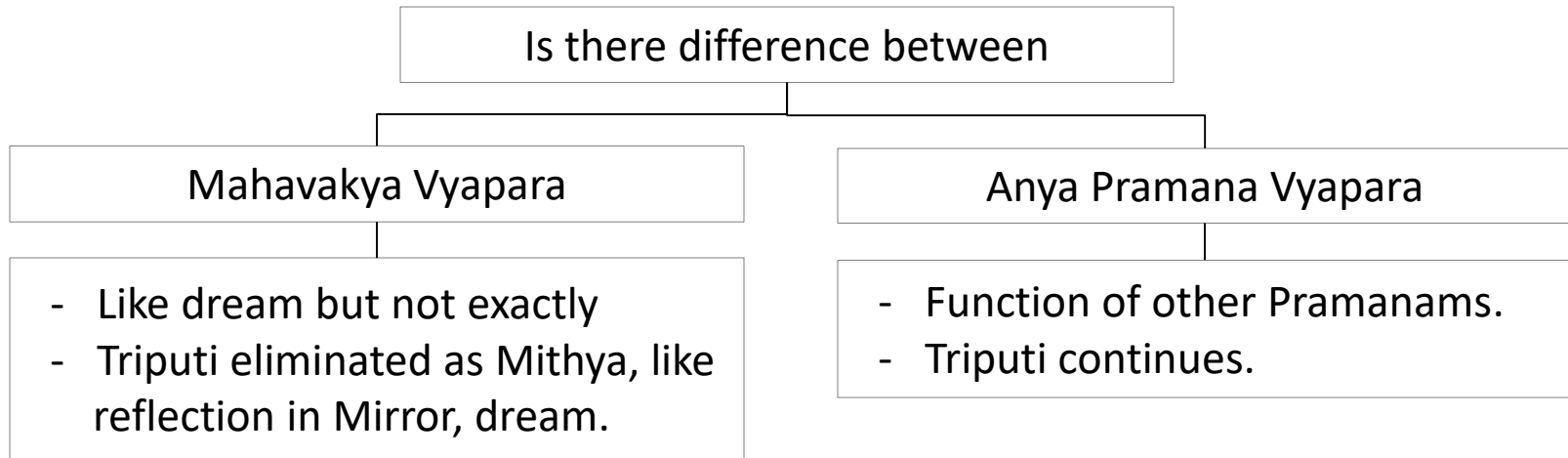
- Dvaita Nuth of verse 70 explained in verse 71.

• Student :

What is difference between this knowledge of Mahavakyam and other worldly knowledge of Pratyaksha, Anumanam etc?

- Stand as Pramata, operate Pramanam, get knowledge of Prameyam.
- Look at pot, get pot knowledge, continue as Pramata, get Vriksha Jnanam...
- Pramata continues to be there for other Prameyams to know.
- Knowledge keeps on coming, Triputi is Sustained and continued.

- In Svarga also, continue Pramata, operating Pramanam, experiencing Prameyam.
- In other Jnana Vyapara Triputi protected and maintained.



- There is a Big difference.
- In Dream several objects are there but when I wake up Prameyam goes away.
- I also as Pramata, localized individual gets falsified.

Mahavakya Jnanam :

- Mahavakya disappears as Pramanam, for a Jnani, Mahavakyam falsified.

Brihadaranyaka Upanishad :

अत्र पितापिता भवति, मातामाता, लोका अलोकाः,
देवा अदेवाः, वेदा अवेदाः। अत्र स्तेनोऽस्तेनो भवति, अण-
हाम्रूणहा, चाण्डालोऽचाण्डालः, पौलकसोऽपौलकसः,
अमणोऽमणः, तापसोऽतापसः; अनन्वागतं पुण्येना-
नन्वागतं पापेन, तीर्णो हि तदा सर्वाञ्छोकान् हृदयस्य
भवति ॥ २२ ॥

atra pitā'pitā bhavati, mātā'mātā, lokāḥ alokāḥ, devā adevāḥ, vedā
avedāḥ; atra steno'steno bhavati bhrūṇahābhrūṇahā, cāṇḍālo'
cāṇḍālāḥ paulkaso' paulkasah, śramaṇo'śramaṇah, tāpaso'tāpasāḥ,
ananvāgataṁ puṇyena, ananvāgatataṁ ananvāgataṁ pāpena,
tīrṇo hi tadā sarvān śokān hṛdayasya bhavati ॥ 22 ॥

In this state a father is no father, a mother no mother, worlds no worlds, the gods no gods, the Vedas no Vedas. In this state a thief is no thief, the killer of a noble Brahmana no killer, a Candala no Candala, a Pulkasa no Pulkasa, a monk no monk, a hermit no hermit. (This form of his) is untouched by good work and untouched by evil work, for he is then beyond all the woes of his heart (intellect). [IV – III – 22]

Dream :

- Tiger chases, catches dreamer and he wakes up.
- Tiger brings unique experience for me to wake up...
- On waking up, tiger also goes away, dream world goes, dreamer located in Dream world goes away.
- Dream Pramata, Pramanam, Prameyam negated, falsified.
- What is uniqueness of tiger?
- It woke me up and tiger also falsified.
- False tiger is waking up tiger, liberating tiger.
- Can Mithya bring me to Satyam?
- Yes, Dream Mithya can bring you to Satya Jagrat.
- Similarly Jagrat can take me to Satya Atma.
- Mahavakyam is like Dream tiger, wakes me to Brahman which is Triputi Rahitam.

Dasa Sloki :

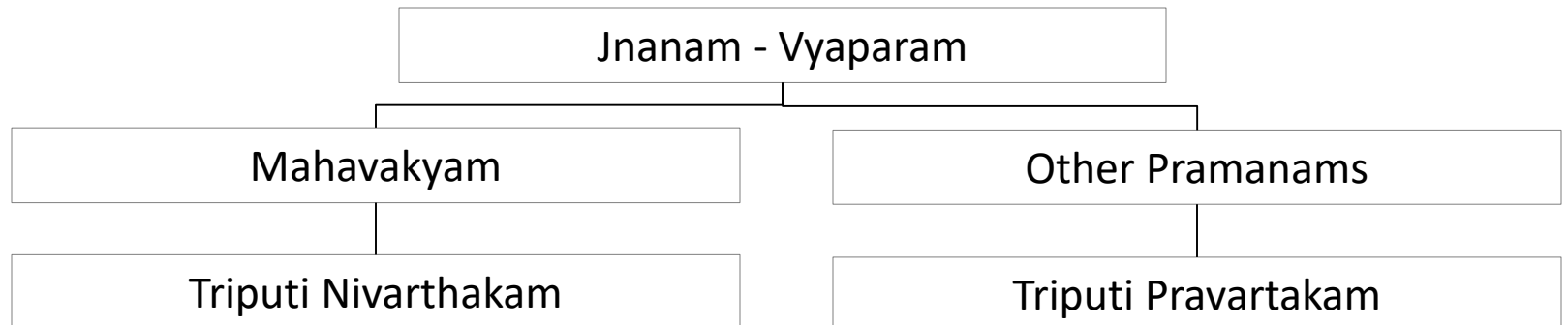
न भूमिर्न तोयं न तेजो न वायुः
न खं नेन्द्रियं वा न तेषां समूहः ।
अनेकान्तिकत्वात् सुषुप्त्येकसिद्धः
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ १ ॥

na bhümir-na toyam na váyuh
na kham nendriyam vá na teshám samühah ।
anaikántikatvát sushuptyekasiddhah
tadeko'vashishtah shivah kevalo'ham ॥ 1 ॥

Neither earth, nor water, nor fire, nor air, nor ether, nor sense-organ, nor their aggregate (am I) because they are inconstant. That which is the one established in sleep, that one which remains (after the sublation of all else) - that auspicious absolute (Self) I am. [Verse 1]

Example :

- Water clearing power.
- **Tataka – Renu :**
Alongwith power, dust goes down.
- Mahavakya Pramanam removes duality and itself, it is Triputi Nivarthakam.



- This is clarified through a question.

a) Pratyagatmani :

- W.r.t. real I, I am Brahman.

b) Prama Upajayate :

- Knowledge is born instantaneously like Dashama Drishtanta or Karna Drishtanta.

Kunti Mahavakyam :

- Kunti Putra, not charioteers son.
- **Like Kunti Putra, I am not Jiva but Brahman knowledge is born instantaneously by using Pramanam.**

c) Uktam :

- It was mentioned in Sloka 70.

एवं तत्त्वमसीत्यस्माद् द्वैतनुत्प्रत्यगात्मनि ।
सम्यग्ज्ञातत्त्वमर्थस्य जायेतैव प्रमा दृढा ॥ ७० ॥

*evam tat tvam asity asmād dvaita-nut pratyagātmani
samyag-jñātatvam arthasya jāyetaiva pramā dṛḍhā*

Thus, from the sentence "That thou art" there does arise firm knowledge of the inward Self, which dispels duality to one who has correctly understood the meaning of "Thou".
[Chapter 3 – Verse 70]

d) Tatra Chodyate :

- W.r.t. Prama Vishaya, this knowledge, Chodyate, following question is asked.

- Like other pieces of knowledge which retain duality, does this knowledge also retain duality or dismiss reality.
- Knowledge normally brings to our mind duality or plurality.
- Moment I say knowledge – Knower, known, knowing instrument, because of coming together, knowledge is born.
- Knowledge brings plurality.
- Does Mahavakyam Jnanam retain Plurality is the question.

e) Kim Yatha Ghata Adhi Prameya Vishaya Prama :

- Like knowledge of object like pot, tree rises in the mind.

f) Kartradhi Karakena Apapannavena :

- Without eliminating but retaining plurality, Bheda.
- Apa – known Dhatu.
- Kartra... in from of accessories like Karta, Pramata, etc – Pramata, Pramanam, Prameyam etc.
- Knowledge of Pot arises retaining Triputi, without eliminating Triputi, other forms of knowledge are not a threat to Triputi.
- Peaceful coexistence will be there.

Example :

- Certain religious are supported in India like Jainism, but some are threat to Hinduism.
- Does Brahma Jnanam arises, retaining Triputi, Karaka group, Avesha – totally.

g) Kartruhu Pratyagatmani :

- What type of knowledge takes place w.r.t. inner self of Karta, Srota, Prama Jayate.

h) Asesha Karaka Grama Upa Vardena Kartum Pratyagatmani Jayate :

Does Brahma Jnanam

Negate Triputi

Retains Triputi

- It negates Triputi in understanding but not in experience.
- Experience of Triputi continues.
- Advaitin never negates experiential duality, negates only factual duality.

Example :

- Don't negate experiential blue water, blue sky, snake on rope, mirage water, ghost on tree.

Advaitins Teaching :

Taittiriya Upanishad :

हा३ वु हा३ वु हा३ वु ।
अहमन्नमहमन्नमहमन्नम् ।
अहमन्नदो३ऽहमन्नादो३ऽहमन्नादः ।
अहगं श्लोककृदहगं श्लोककृदहगं श्लोककृत् ।
अहमस्मि प्रथमजा ऋता३स्य ।
पूर्वं देवेभ्योऽमृतस्य ना३ भायि ।
यो मा ददाति स इदेव मा३ वाः ।
अहमन्नमन्नमदन्तमा३न्नि ।
अहं विश्वं भुवनमभ्यभवा३म् ।
सुवर्न ज्योतीः । य एवं वेद । इत्युपनिषत् ॥

Hā3 vu hā3 vu hā3 vu,
aham-annam-aham-annam-aham-annam,
aham-annādo3-'ham-annādo3-'ham-annādaḥ,
ahagm śloka-kṛd-ahagm śloka-kṛda-hagm śloka-kṛt,
aham-asmī prathamajā ṛtā3-sya,
pūrvam devebhyo-'mṛtasya nā3 bhāyi,
yo mā dadāti sa edeva mā3 vāḥ,
aham-annam-annam-adantamā3-'dmi,
aham viśvaṁ bhuvanam-abhya-bhavā3m,
suvarṇa jyotīḥ, ya evaṁ veda, ity-upaniṣat.

Oh! Oh! Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of the food, I am the eater of food. I am the author of the Sloka, I am the author of Sloka, I am the author of Sloka I the am the first born (Hiranyagarbha) of the True (of the Eternal and the immortal) I am the centre of immortality, prior to the Gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (also attains the aforesaid results). This is the Upanishad. [III – X – 6]

- I, Brahman, alone appear as Annam, Annada, Sloka Kratu.

Chandogya Upanishad : 7th Chapter

अथात आत्मादेश एवात्मैवाधस्तादात्मोपरिष्ठादात्मा
पश्चादात्मा पुरस्तादात्मा दक्षिणत आत्मोत्तरत आत्मैवेदं
सर्वमिति स वा एष एवं पश्यन्नेवं मन्वान एवं
विजानन्नात्मरतिरात्मक्रीड आत्ममिथुन आत्मानन्दः स
स्वराड् भवति तस्य सर्वेषु लोकेषु कामचारो भवति।
अथ येऽन्यथातो विदुरन्यराजानस्ते क्षय्यलोका भवन्ति
तेषां सर्वेषु लोकेष्वकामचारो भवति ॥ २ ॥

*Athāta ātmādeśa evātmaivādhastādātmopariṣṭādātmā
paścādātmā purastādātmā dakṣiṇata ātmottarata ātmaivedaṁ
sarvamiti sa vā eṣa evaṁ paśyannevaṁ manvāna evaṁ
vijānannātmaratirātmakrīḍa ātmamīthuna ātmānandaḥ sa
svarāḍ bhavati tasya sarveṣu lokeṣu kāmācāro bhavati;
Atha ye'nyathāto viduranyarājānaste kṣayyalokā bhavanti
teṣāṁ sarveṣu lokeṣvakāmācāro bhavati.*

Next is the instruction on the Self : The Self is below; the Self is above; the Self is behind; the Self is in front; the Self is to the right; the Self is to the left. The Self is all this. He who sees in this way, thinks in this way, and knows in this way, has love for the Self, sports with the Self, enjoys the company of the Self, and has joy in the Self, he is supreme and can go about as he likes in all the worlds. But those who think otherwise are under the control of others. They cannot remain in the worlds they live in, nor can they move about in the worlds as they like [i.e., they are under many limitations]. [7 – 25 – 2]

Briharadanyaka Upanishad :

ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद, क्षत्रं तं परादा-
द्योऽन्यत्रात्मनः क्षत्रं वेद, लोकास्तं परादुर्योऽन्यत्रात्मनो
लोकान्वेद, देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद, भूतानि
तं परादुर्योऽन्यत्रात्मनो भूतानि वेद, सर्वं तं परादाद्योऽन्य-
त्रात्मनः सर्वं वेद ; इदं ब्रह्म, इदं क्षत्रम्, इमे लोकाः, इमे
देवाः, इमानि भूतानि, इदं सर्वं यदयमात्मा ॥ ६ ॥

brahma tam parādād yo'nyatrātmano brahma veda.
kṣatram tam parādād yo'nyatrātmanaḥ kṣatram veda.
lokās tam parādur yo'nyatrātmano lokān veda. devās tam
parādur yo'nyatrātmano devān veda. bhūtāni tam parādur
yo'nyatrātmano bhūtāni veda. sarvaṁ tam parādād yo'nyatrātmano
sarvaṁ veda. idam brahma, idam kṣatram, ime lokāḥ, ime devāḥ,
imāmi bhūtāni, idam sarvaṁ, yad ayam ātmā ॥ 6 ॥

The Brahmana ousts one who knows him as different from the Self. The Ksatriya ousts one who knows him as different from the Self. The worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the self. The beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brahmana, this Ksatriya, these worlds, these gods, these beings, and this all are the Self. [II – IV – 6]

- **I alone am Brahman, appearing as Plurality.**
- **Appearance is glory of my Maya.**
- Grateful to Maya for this possibility.
- Therefore can enjoy Naishkarmya class.
- Without Maya how can we enjoy life?
- Let Maya be there, let Drama go on.
- **What is meaning and purpose of life?**
- **To understand my glory.**

- If Maya is not there, I Brahman, as Brahman, can never say I am Brahman.
- Let us permit Maya to be there as our glory and enjoy.

5th Capsule :

- Life is entertainment provided by my Maya.
- **Mithyatva Nishchaya is benefit of Mahavakya Jnanam.**
- This is meaning of Uchyate.

Verse 71 :

प्रत्यक्ताऽस्य स्वतोरूपं निष्क्रियाकारकाफलम् ।
अद्वितीयं तदिद्धा धीः प्रत्यगात्मेव लक्ष्यते ॥ ७१ ॥

*pratyaktā 'sya svato rūpaṃ niṣkriyākāraḥ kaḥ phalam
advitīyaṃ tad-iddhā dhīḥ pratyagātmeva lakṣyate*

Inwardness is the intrinsic nature of the Self which is non-dual and which is free from action, factors of action, and the fruits of action. The intellect, being illumined by it, is designated as if it is the inward Self. [Chapter 3 – Verse 71]

a) Asya Svataha Rupam :

- Real nature of this student who has come in front seeking Vedanta is seeming Samsari.
- Guru knows – Seeming Samsari.
- Student thinks – I am Maha Real Samsari.
- Svato Rupam – Real Nature is Pratyakta – inner self – Chaitanyam.
- Chaitanyam appears as Chidabhasa but it is not Chidabasa with transferred attributes of mind.

- With transferred attributes of mind, I appear to be a Samsari and consciousness, self, is real nature of student.

- **Which type of inner self? Nishkriya Karaka Aphalam, Always free from Triputi.**
- **I was waker before Dream, was waker during Dream, am waker after dream.**
- **Similarly, I am Brahman before waking, during waking and after waking is gone.**

- Karaka = Triputi, accessories of Action.
- Subject, object, instrument, beneficiary, benefactor, location.
- Kriya = Action.
- From Karakam action is born.

- **What is definition of Action?**
 - **Karaka Janyat Kriya.**
 - **Moment accessories come together, action starts.**

- Karakams lead to Kriya.
- Kriya Janyam Phalam.

- **Life = Karaka Kriya Phalam.**

- Phalam = Punar Janma, goes on + on.
- Because of infinite Sanchita Karmas.
- What about Atma?
- Nishkriya Karaka Aphalam.

- Qualifies Svata Rupam.

- **I am always Advitiyam Brahman.**

- I experience plurality which is of lower order of reality.
- It is this knowledge of real self the inner meaning of Tat Tvam Asi.
- Therefore as Brahman I am Advitiyam.
- My nature is nondual, how we now that?

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra āsīdekamevādvitīyam;
Taddhaika āhurasadevedamagra āsīdekamevādvitīyam
tasmādasataḥ sajjāyata.*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

- Brahman is secondless.
- If Brahman is secondless, it can't accept world separately.
- If world is separated, there will be duality, 2 real – Brahman + world.
- Why can't you take world as part of Brahman?
- Then no 2nd thing.

Katho Upanishad :

- Brahman is Nishkalam.
- Partless.
- **Therefore Brahman is 2nd less, partless.**
- **Therefore world can't be separately existing from Brahman.**
- **We can't say world is not there we are experiencing world also, we are cornered.**
- Therefore we say, Brahman is 2nd less means it is without a real 2nd one.
- Second real world is not there.
- We do not say 2nd world is not there.
- **World is experientially available, but it can't be counted, like reflection in the Mirror or the dream world.**
- **This is called Mithyatva Nishchaya.**

According to Advaitin :

- Without Mithyatva Nishchaya, problems of world can never be solved.
- World comes all the time.
- Bagawan will not be free if world is real.
- If world is Satyam, Bhagawan will see real suffering of all devotees.
- How can Bhagawan relax in Ananthashayanam.
- Regularly Bhagawan has to create Jiva, suffering and watch.
- Sarva Shaktitvat.

- Can Bhagavan ever have peace of mind, he will neither be capable of removing sufferings or can't stop witnessing the suffering.
- Bhagavan gets Mukti only by knowledge.

Gita :

मया ततमिदं सर्वं
जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

mayā tatamidaṃ sarvaṃ
jagadavyaktamūrtinā |
matsthāni sarvabhūtāni
na cāhaṃ tēṣvavasthitaḥ || 9-4 ||

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

न च मत्स्थानि भूतानि
पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थः
ममात्मा भूतभावनः ॥ ९-५ ॥

na ca matsthāni bhūtāni
paśya mē yōgamaīśvaram |
bhūtabhṛnna ca bhūtasthō
mamatmā bhūtabhāvanaḥ || 9-5 ||

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

- These are Leelas, Drama.
- Ajaya Mana Bahuda Vidayate.

- **Without creating, the mind is seem to be creating the dream world.**
- **Bhagavan without creating the waking world, seems to be creating the wakers world.**
- Bhagavan is free because of Jagan Mithyatva Nishchaya.
- **We can also be free because of Jagan Mithyatva Nishchaya.**
- There is no alternative method.

c) Advitiyam Svato Rupam Bavati.

d) Dhihi Tad Idda :

| Dhihi | Tad | Idda |
|-------------|------------|-----------|
| Mithya Mind | Chaitanyam | Enlivened |

- **Mithya mind is made alive and sentient because of Brahma Advitiyam Chaitanyam.**
- **Because of real nondual consciousness, Mithya mind Jadam intrinsically becomes sentient.**

Gita :

यथैधांसि समिद्धोऽग्निः
 भस्मसात्कुरुतेऽर्जुन ।
 ज्ञानाग्निः सर्वकर्माणि
 भस्मसात्कुरुते तथा ॥ ४-३७ ॥

yathaidhāṁsi samiddhō'gniḥ
 bhasmasāt kurutē'rjuna |
 jñānāgniḥ sarvakarmāṇi
 bhasmasāt kurutē tathā ||4-37||

As the blazing fire reduces fuel to ashes, O Arjuna, so does the fire of knowledge reduce all actions to ashes. [Chapter 4 – Verse 37]

e) Lakshayate :

- Is misunderstood.
- **Mithya mind enlivened by consciousness, is misunderstood as sentient by itself.**
- **Therefore I say, I am depressed, disturbed, instead of saying I am witnessing a turbulent mind.**
- See all as part of Huge, long Drama.

Revision – Verse 71 :

- This verse differentiates process of knowledge of other Pramanams with Mahavakya Jnanam.
- Other Pramanams generate knowledge of Prameya Vastu, Pramanam retains Triputi – Pramata, Pramanam, Prameyam.
- Eyes reveal Hall, and continue.

Example :

- Eyes generate knowledge.
- After Pramata, eye continues to be Pramanam, the object continues to be Prameyam.
- Additional knowledge has not done any harm to Triputi.
- Same true w.r.t. Pratyaksham, Anumanam, Upamanam, Karma Khanda.
- They don't do any damage to Dvaitam, Triputi.
- Mahavakyam reveals Jivatma, Parmata Aikyam, reveals Brahman as a fact.
- **Brahman = Advitiyam, nondual no 2nd thing other than Brahman, no internal difference in Brahman, no Sajatiya, Vijatiya, Svagata Bheda.**

- Once Brahman knowledge is generated by Mahavakyam and understood as a fact, that Brahman can't accommodate Triputi.
- Brahman as a fact can't coexist as a fact with Triputi, duality.

| Brahman | Triputi |
|---------|---------|
| Fact | Fact |

- Will bring Dvaitam, only one can survive as a truth.
- Triputi, world will continue to be experienced but it has lost its reality called Upamardhanam.

Upamardhanam :

- Is Triputi status, moment Brahman is understood as a fact.
- If Triputi continues to be a fact then Brahman as Advaitam has not been understood.
- Brahman and Triputi as a reality can't coexist.
- Brahman understanding and Triputi reality can't coexist.
- Whether Pramanam generates Brahman understanding or not, what is the proof?
- If understanding is there, Triputi reality is knocked off.
- If Triputi reality continues, then Brahman understanding has not been generated.
- Understanding and Triputi reality can't coexist.
- Once Mahavakya Pramana does the job, reality of Triputi goes away.

Example :

- Mother wakes up child waking up means dream reality goes away.

- If Dream continues to be real, waking has not happened.
- Dream reality does not continue.
- Wake up call – Pramanam works or not.
- If not worked, dream will continue.

a) Asya Svataha Rupam :

- Real nature of student.

b) Pratyakta :

- Chit is inner self.

c) Advitiyam :

- Is nondual Brahman – Nishkriya Karaka Aphalam.

• Crucial word for Brahman :

- **Advaitam.**
- **Nondual Brahman which can't accommodate any form of duality or plurality in form of Kriya, Karaka, Aphala Rupam or Pramatra, Pramana, Prameya Rupam.**

- Rise of knowledge and falsification of duality take place simultaneously.

- **Brahma Satyatvam and Jagan Mithyatvam are 2 coins of same coin, presented as 2 separate facts but are not 2 separate facts.**

- Factness of one assumes factness of other.
- Brahma Satyam means Jagan Mithya.

- Jagan Mithya means Brahma Satyam.
- Other systems of philosophies want Brahma Satyatvam and also Jagan Satyatvam, peaceful coexistence, real Brahman / Jiva / World.

d) Tatva Trayam of Visishta Advaitam :

- Having same order of reality.

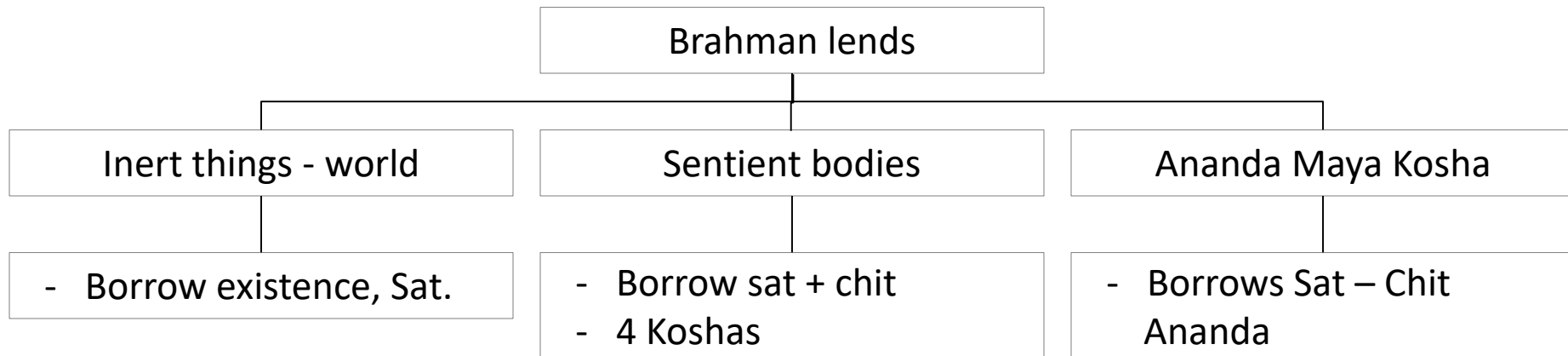
Sureshvaracharya :

- Not possible, Advitiyam is truth.

e) Tad Idda Dhi :

- **Blessed by Satyam Brahman, entire world comes into existence.**

- Idda = Blessed, graced, activated.
- Tatu = Satyam Brahman.
- Entire Mithya world borrows 3 things from Brahman.



What is common to all?

- All are Mithya.

Drk Drishya Viveka :

अस्ति भाति प्रियं रूपं नाम चेत्यंशपञ्चकम् ।
आद्यत्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम् ॥२०॥

*asti bhāti priyaṁ rūpaṁ nāma cetyaṁśa-pañcakam,
ādyatrayaṁ brahma-rūpaṁ jagad-rūpaṁ tato dvayam. (20)*

Every entity has five aspects - it is, it shines, it is dear, its name, and its form. The first three belong to Reality and the latter two to the world. [Verse 20]

- In this Borrowing spree, who is the lender, Bank?
- Brahman, lends Sat Chit Ananda to all.
- Whether returned or not, Brahman lends Sat Chit Ananda to our Mithya mind and all objects in the world.

e) Tat Idda Dhi :

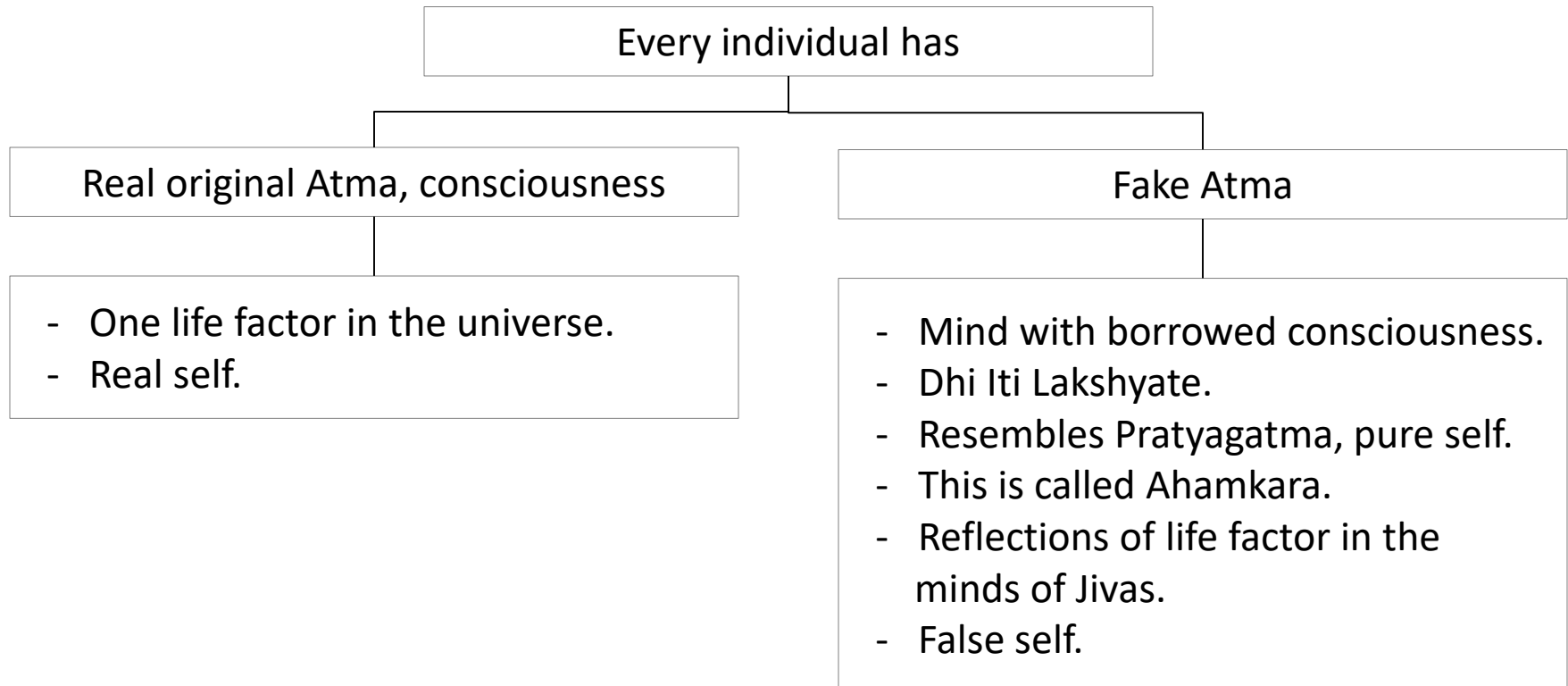
- Mind with borrowed Sat – Chit.

f) Pratyag Atma Iva Lakshayate :

- Because of Sat Chit in the mind.
- **How are they present?**
- **Borrowed Sat Chit mind imitates Atma.**
- **Mind resembles Atma because of Sat Chit.**

- Mind becomes fake Atma.

| Atma without Universe, with original Sat Chit | Mind with borrowed Sat Chit |
|---|-----------------------------|
| - Original Atma with pure Sat Chit, life principle. | - Fake, Mithya Jiva + Jagat |



- We can't differentiate false self and real self easily.

Verse 72 – Introduction & Verse 72 :

यस्मादेवम् ।

विपश्चितोऽप्यतस्तस्याम् आत्मभावं वितन्वते ।
दवीयस्स्विन्द्रियार्थेषु क्षीयते ह्युत्तरोत्तरम् ॥ ७२ ॥

yasmād evam

*vipaścito 'py atas tasyām ātma-bhāvaṃ vitanvate
daviyassv indriyārtheṣu kṣiyate hy uttarottaram*

Hence it follows. [Introduction]

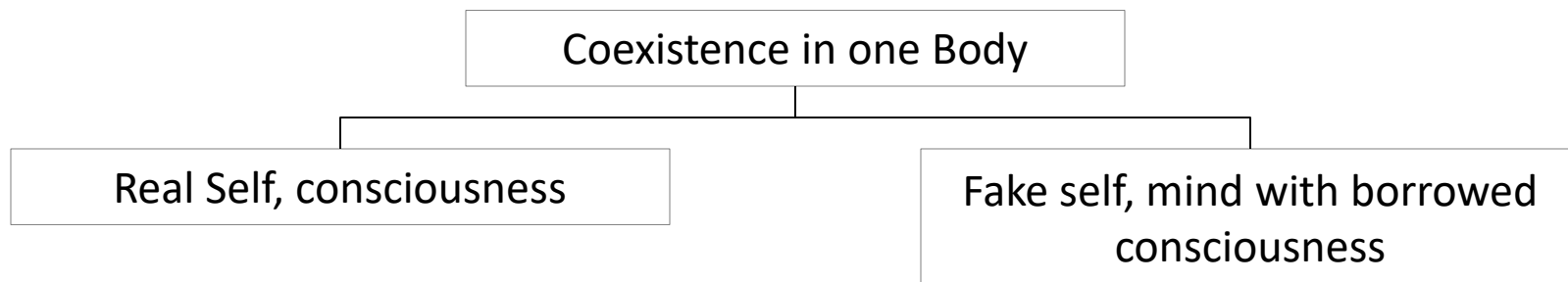
So even the wise look upon the intellect as the Self [in their day-to-day life]. However, in respect of the distant senses and their objects, the notion of the Self decreases successively indeed [as one moves outward from the intellect]. [Chapter 3 – Verse 72]

Introduction :

Yasmat Devam :

- Hence, because of this reason of coexistence.

Verse 72 :



- 99% people can't differentiate the two.

a) Athaha :

- Therefore, because of resemblance of Atma and Ahamkara.

b) Vipashchit Api :

- Even wise learned people, learned in Apra Vidya, Karma Kanda, Karma Yoga, Upasana Yoga, Upanishads can't differentiate.

c) Tasyam :

- Upon self take mind called Ahamkara.

d) Ahamkara = Mind + Borrowed consciousness = Ego = Fake Self.

e) Atma Bhavam Tan Vitantvate :

- **Even wise people entertain I – notion, I – identification upon Ahamkara.**
- Continue saying I am Sadhaka, which is the last obstacle, look upon myself as Ahamkara.

Mahavakyas Aim :

- To knock off notions, I am Sadhaka.
- I am Atma which is eternally Siddha, is message of Upanishads which I must claim as a fact.

Teaching :

- You are Brahman, not Sadhaka.
- **Sadhaka Bava Branti Nivritta is Moksha.**

Moksha :

- Dropping idea, I am Sadhaka, Ahamkara and claim I am Brahman, Siddha Svarupa.
- Use Ahamkara but never claim Ahamkara as “I am”, self.

f) Tasyam Atma Bavam Vitanvate :

- In that Buddhi which is Ahamkara Rupa Buddhau.
- Atma Bavam, I – identification.
- Vitanvate – continue to remain.



- Abhimana goes to all Anatma.
- Farther Anatma – Lesser Abimana.
- Closer Anatma – Greater Abhimana.
- Anatma weakens as Anatma gets farther on external sense objects, Indriyartheshu.

g) Davi Yassu :

- Which are farther away.
- Dhariyan = Comparative.
- Durvam = Far
- Darishtaha – Adjective qualifying Indriyartheshu.
- Upon farther objects.

h) Ksheeyate :

- Aham Abhimana becomes weaker and weaker.

Example :

- Distant stars
- People in Africa, Brazil.

We are ready to drop Abhimana of farther Anatma for the sake of closer Ananda.

- For family, renounce others.
- For our sake, renounce everybody.

Brihadaranyaka Upanishad :

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे पशूनां कामाय पशवः प्रिया भवन्ति, आत्मनस्तु कामाय पशवः प्रिया भवन्ति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे वेदानां कामाय वेदाः प्रिया भवन्ति, आत्मनस्तु कामाय वेदाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः—श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि ; आत्मनि खल्वरे दृष्टे श्रुते मते विज्ञात इदं सर्वं विदितम् ॥ ५ ॥

sa hovāca na vā are patyūḥ kāmāya patiḥ priyo bhavaty ātmanastu kāmāya patiḥ priyo bhavati
na vā are jāyāyai kāmāya jāyā priyā bhavaty ātmanastu kāmāya jāyā priyā bhavati
na vā are putrāṇāṃ kāmāya putrāḥ priyā bhavanty ātmanastu kāmāya putrāḥ priyā bhavanti
na vā are vittasya kāmāya vittaḥ priyaḥ bhavaty ātmanastu kāmāya vittaḥ priyaḥ bhavati
na vā are paśūnāṃ kāmāya paśavaḥ priyā bhavanty ātmanastu kāmāya paśavaḥ priyā bhavanti
na vā are brahmaṇaḥ kāmāya brahma priyaḥ bhavaty ātmanastu kāmāya brahma priyaḥ bhavati
na vā are kàatrasya kāmāya kàatraḥ priyaḥ bhavaty ātmanastu kāmāya kàatraḥ priyaḥ bhavati
na vā are lokānāṃ kāmāya lokāḥ priyā bhavanty ātmanastu kāmāya lokāḥ priyā bhavanti
na vā are devānāṃ kāmāya devāḥ priyā bhavanty ātmanastu kāmāya devāḥ priyā bhavanti
na vā are vedānāṃ kāmāya vedāḥ priyā bhavanty ātmanastu kāmāya vedāḥ priyā bhavanti
na vā are bhūtānāṃ kāmāya bhūtāni priyāṇi bhavanty ātmanastu kāmāya bhūtāni priyāṇi bhavanti
na vā are sarvasya kāmāya sarvaḥ priyaḥ bhavaty ātmanastu kāmāya sarvaḥ priyaḥ bhavaty
ātmā vā are draśṭavyaḥ śrotavyo mantavyo nididhyāsitaḥ maitreyi ; ātmani khalvare dṛṣṭe śrute mate vijñāta idaṃ sarvaḥ viditaḥ ॥ 5 ॥

He said : It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Ksatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyi, should be realised – should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [II – IV - 5] 2681

i) Atma Bhava Sheeyate :

- Atma Bhava becomes weaker.

j) Uttaro Uttaram :

- More and more it weakens.
- **All identifications with Anatma are called Jiva Bhava.**
- **What is Aim of Mahavakya?**
- **Jiva Bava Tyaga, Brahma Bava Svekarane is aim of Mahavakya.**

Verse 73 – Introduction :

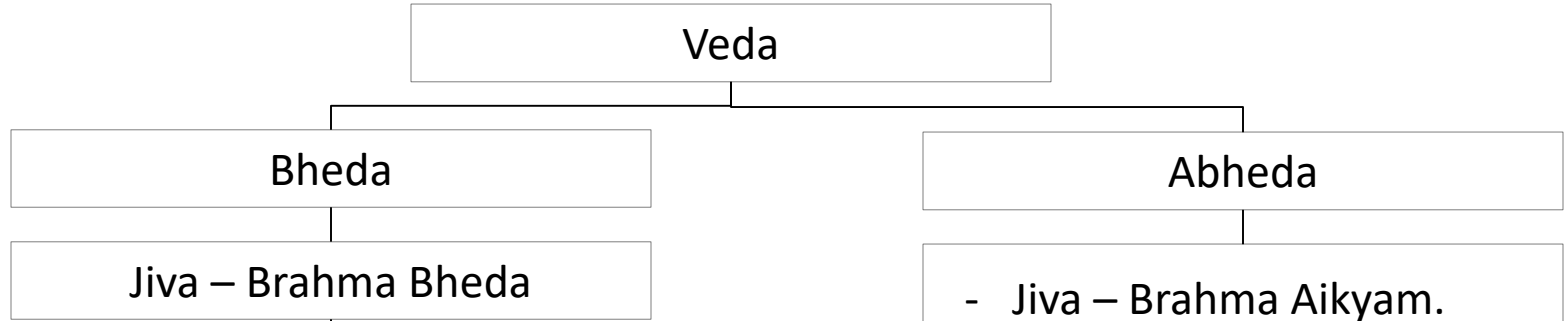
आह — "यदि वाक्यमेव यथाभूतार्थ-अवबोधकं,
अथ कस्य हेतोः अविद्या-उत्थापितस्य कर्तृत्वादेः
उपदेशः इति ?" उक्ते प्रतिविधीयते ।

*āha. yadi vākyaṃ eva yathā-bhūtārthāvabodhakam
atha kasya hetor avidyotthāpitasya kartṛtvāder
upadeśa ity ukte pratividhiyate*

One may argue : "If the sentence itself conveys knowledge of reality as it is, then why should agency of the Self, etc., which are caused by avidya, be taught?" To this, we reply as follows.
[Introduction – Chapter 3 – Verse 73]

Purva Pakshi Question :

- Why you focus only on Mahavakyam and ignore other Bheda Vakyams in Veda?



- Jiva – Brahma Aikyam.
- Mahavakyam.
- Jiva is nondifferent from Brahman.
- Jiva is Asamsari, Akarta.

Jiva

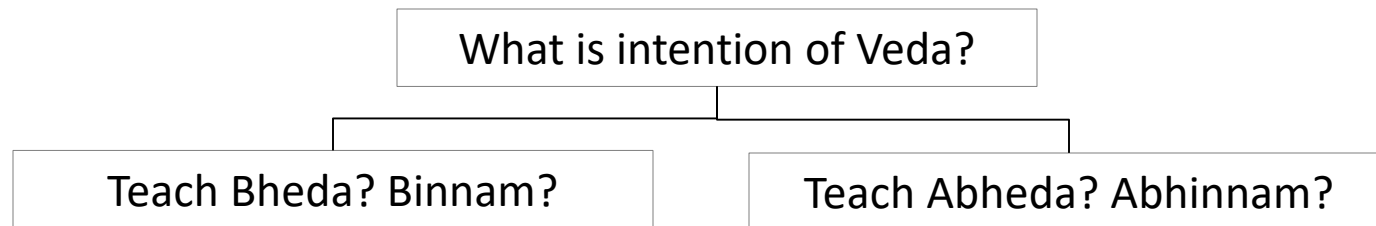
- Samsari
- Karta
- Bokta
- Does Puja, worshipper.
- Karma Khanda, Upasana.
- Bulkier portion

Brahman

- Asamsari
- Akarta
- Abokta
- Jnana Khanda
- Thin portion of Veda.
- Worshipped

Purva Pakshi :

- You have selective Amnesia, you edit a lot.
- Do Bharatnatyam of Tat Tvam.
- Why you forget other Veda Vakyams, they are not Branti, delusion.
- Delusion can be there for Jiva not in Veda, it talks about Bheda.
- Veda talks about facts, Jiva is Samsari, Karta, Bokta.
- When you talk of oneness, you have Dosha of partial rejection of Veda.
- Bheda – Abheda mutually exclusive.
- If I am Dasa of Rama, I can't be Rama.
- Jivatvam and Ishvaratvam can't coexist.



Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvau suparna sayuja sakhaya samanam vrksam parisasvajate ।
taylor anyah pippalam svadv-atty-anasnan anyo abhicakasiti ॥ 1 ॥

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

- Upon body tree, Jiva and Paramatma are seated.
- Karta, Bokta, Attih – Jiva and Ishvara.
- Jiva experiencing Karma Phalam.
- Ishvara does not have Samsara Phalam.
- Why do you ignore Abheda Vakyams?
- Bheda Vadi, Dasa Vadi has better support.
- I am different from Brahman and Samsari.
- In class you say, we are wonderful.
- Bheda and Samsara are clearly revealed by Pratyaksha and Shastra.
- Therefore Bheda is a fact.

a) Ataha :

- I give you consolation.
- Interpret you are Brahman as you belong to Brahman.
- How do you reconcile?
- Veda is revealed by Pratyaksha. Therefore Purva Pakshi says I am stronger.

Advaitin :

- Arguments you are quoting in your favour are actually going in my favour.

i) If Bheda and Samsara are revealed by Pratyaksha Pramana, Shastra need not reveal Bheda and Samsara.

- Shastra will become redundant.
- Pramanam not Pramanam if already known.
- We are Indian, human being, India is a poor country, Shastras need not reveal these, then not a Pramanam.
- Anadigatatvam is one of conditions of Pramanam.
- Pratyaksha and Veda not talking about Bheda.
- **Veda becomes Apramanam.**

ii) Aikyam not known through Pratyaksham, other sense organs.

- If Bheda and Samsara proved by Shastra and it becomes a fact, that I am different from Brahman and I am Samsari, is proved by Veda.
- What is fact, truth can't be changed by any amount of Sadhana.
- If Samsara is truth, fact it can't be changed.

Definition of fact :

- What can't be changed is a fact.
- If Samsara is a fact, Shastric study no use.

• **Anirmoksha Prasanga Dosha will come.**

- Shastra can't give Moksha, if problem of Bheda, Dasa is the truth.

iii) Suppose Samsara is Nature, fact.

- By Sadhana I get Moksha at a particular place, time.
- Moksha will be like Svarga it will end.

Gita :

ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्नाः
गतागतं कामकामा लभन्ते ॥ ९-२१ ॥

tē taṁ bhuktvā svargalōkaṁ viśālam
kṣīṇē puṇyē martyalōkaṁ viśanti |
ēvaṁ trayīdharmamanuprapannā
gatāgataṁ kāmakāmā labhantē || 9-21 ||

They, having enjoyed the vast heaven world, when their merits are exhausted, enter the world of the mortals; thus abiding by the injunctions of the three (Vedas), desiring (objects of) desires, they attain to the state of going and returning (samsara). [Chapter 9 – Verse 21]

- What has manufacturing date will have expiry date.
- **Shastric study will be useless, Moksha not possible.**
- Veda not Pratyaksha Siddham.
- **Veda not proved by Pratyaksha Pramanam.**
- Bheda + Samsari according to Veda, is delusion.
- Bheda and Samsari Not revealed by Veda but quoted by Veda.

How delusion comes?

- Not through Pratyaksha but Pratyaksha Abhasa (Defective eye).
- **Veda is quoting Bheda, not teaching Bheda.**
- Mundak Mantra is not to teach Jiva and Ishvara Bheda.

Mundak Upanishad :

स यो ह वै तत् परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ९॥

Sa yo ha vai tat paramam brahma veda brahmaiva bhavati nasya-brahmavit kule bhavati ।
tarati sokam tarati papmanam guha-granthibhyo vimukto-'mrto bhavati ॥ 9 ॥

He who knows that Supreme Brahman becomes Brahman, and in his line (family), none who knows not the Brahman will ever be born. He crosses grief; crosses sin, and being free from the knots-of-the-heart, becomes immortal. [III – II – 9]

One must know :

- I have been Brahman all the time, by knowledge from Vedas.
- **Bheda Vakyams are Sruti quoting our delusions and all Abheda Vakyams are Sruti teaching Aikyam.**
- Branti Anuvada Vakyam = Bheda Vakyam.

We say :

- Twinkle twinkle little star.
- Small star in sky is big star.

- Small / little, quoting our delusion, caused by Pratyaksha defect, Abhasa Pramanam.
- Small start not revealed by Pratyaksha Pramana.
- It is defective Pratyaksham revealed.
- I say small, little star but stars not small.
- It is not revelation of fact but quotation of delusion.
- Having quoted delusion, saying small, teach star is big one.
- Similarly you the Samsari, Jiva is Brahman, considered Dasa, Karta in Dva Suparna Sloka.
- Seeming Samsara proved by Pratyaksha Abhasa.
- Tvam, reveals limitation, it is you, not I, she, he, indicates limitation.
- Seemingly limited you the Samsari Jiva is Brahman in which you, he, she, it, I, differences are absent but they all quote Abhasa – our defect, delusion.
- Through Dva Suparna Mantra, having quoted delusion you have to negate the delusion.

Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvau suparna sayuja sakhaya samanam vrksam parisasvajate I
taylor anyah pippalam svadv-atty-anasnan anyo abhicakasiti II 1 II

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

- Delusion to be eliminated, Bheda Vakyams are Branti confusion, delusion.

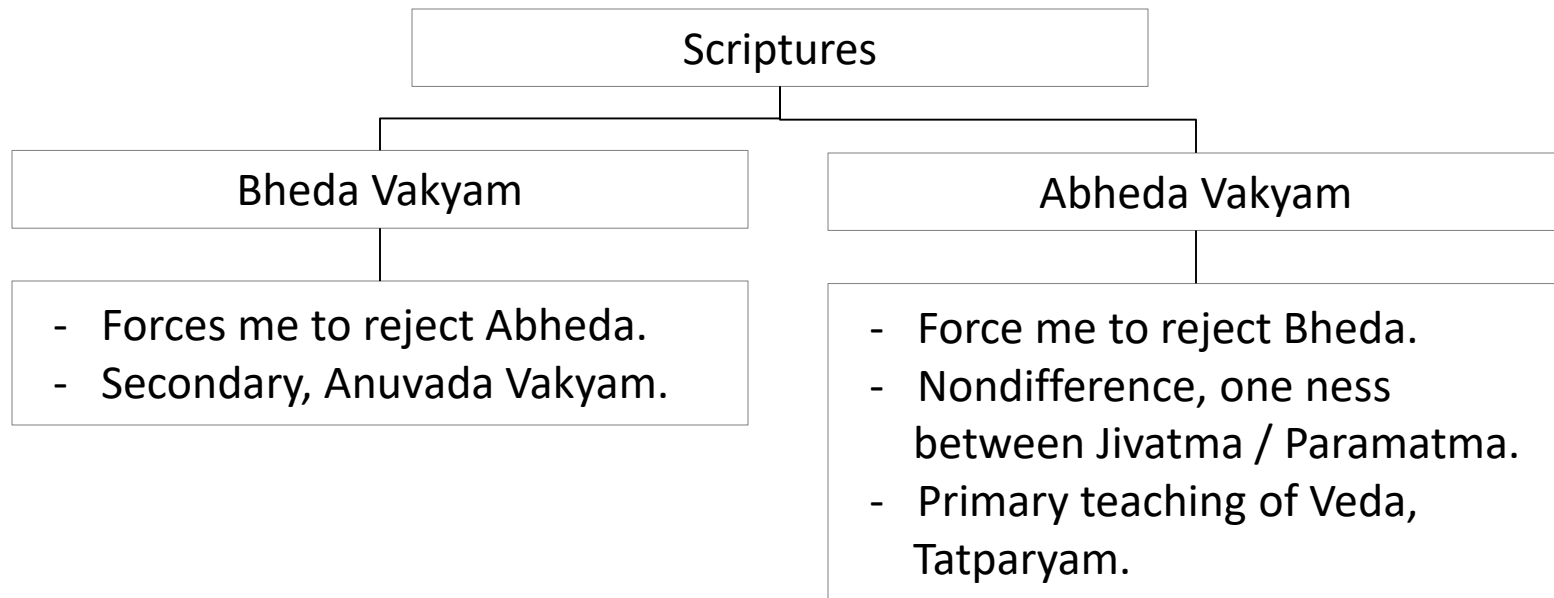
Veda :

- **You think you are limited, Samsari, different.**
- **Bheda and Samsara not revealed by Veda.**
- Bheda Vakyams are Branti Anuvada Vakyams.

Revision :

Verse 73 – Introduction :

- In Vedas, many statements indicate difference between Jiva and Paramatma.



- Can't accept both because they are mutually contradictory, exclusive.
- We must accept whole Veda – can't reject one part and accept another part.

Example :

- Ardha Jarathiyan Nyaya can't say, one part of body – 70 years old and another 40 years old.
- Central teaching is understood and Veda is validated.
- What is proof – Tatparyam is in Bheda Vakyam?

Apply Shad Lingani :

- Upakramo Upasamharou Abhyaso Purvata Phalam, Artha Vado Ut Patticha Lingam Tat Paryam Nirnaye.
- This is Mimamsa Argument to prove Abheda Vakyam, Tatparyam Nasti.

Brahma Sutra :

तत्तु समन्वयात् ।

Tattu Samanvayat ।

But that Brahman (is known from the Upanisads), (It) being the object of their fullest import. [I – I – 4]

Mandukya Upanishad : 3rd Chapter

- Sruti itself condemns Bheda Darshanam because it will only reinforce Samsara.

Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किञ्चन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,

Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti ॥ 11 ॥

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

- Veda criticises Bheda Darshanam or Vision of difference.
- If Veda criticises Bheda Darshanam then Veda can't teach Bheda.

Conclude :

- Bheda only mentioned by Veda but Veda does not teach Bheda.

| Bheda Vakyam | Abheda Vakyam |
|--|--|
| <ul style="list-style-type: none">- Anuvada Vakyam- Mentioned | <ul style="list-style-type: none">- Tatparya Vakyam- Teaching |

Question :

- Why should Veda do Anuvada of Bheda?

3 Reasons to mention Bheda Vakyams in Veda

- Students not ready to receive Abheda.
- Dasa Bava comfortable than Swami Bava.

- Bheda Darshana has utility to prepare students mind.

- To negate Bheda

- Small star you see is Big star.

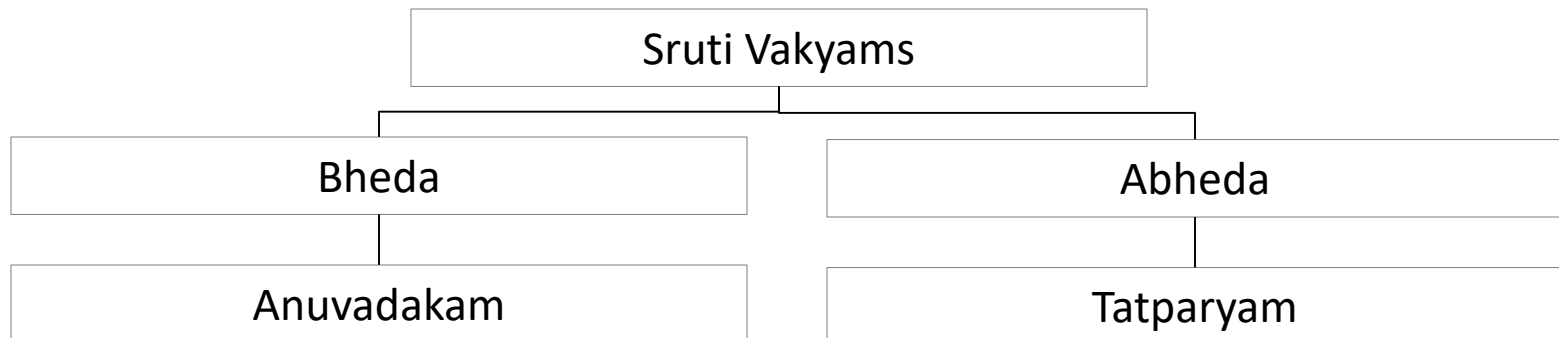
| Small Star | Big Star |
|----------------|----------------|
| Anuvada Vakyam | Bodhaka Vakyam |

- Both small and big mentioned, contradictory.
- Teacher quoting smallness to displace it by bigness.

Mahavakyam :

- Jivatma = Paramatma.

| Jivatma | Paramatma |
|--|---|
| <ul style="list-style-type: none"> - Tvam - Here - Anuvadakam - Displaced - Jivatvam, Boktrutvam Kartrutvam, Samsaritvam. | <ul style="list-style-type: none"> - Tat - There - Bodhakam - Retained - Aboktrutvam, Akartrutvam, Asamsaritvam. |



Purva Pakshi :

- Does not know the difference.
- Hence, asks – why in Veda?

a) Yadi Vakyam Eva Atha Bhutārtha Avabodhakam :

- If the Veda is teaching reality of nonduality, Jivatma / Paramatma – Abheda Yathārtha, in that case, what is the purpose?

b) Avidyo Kartrut Adehe :

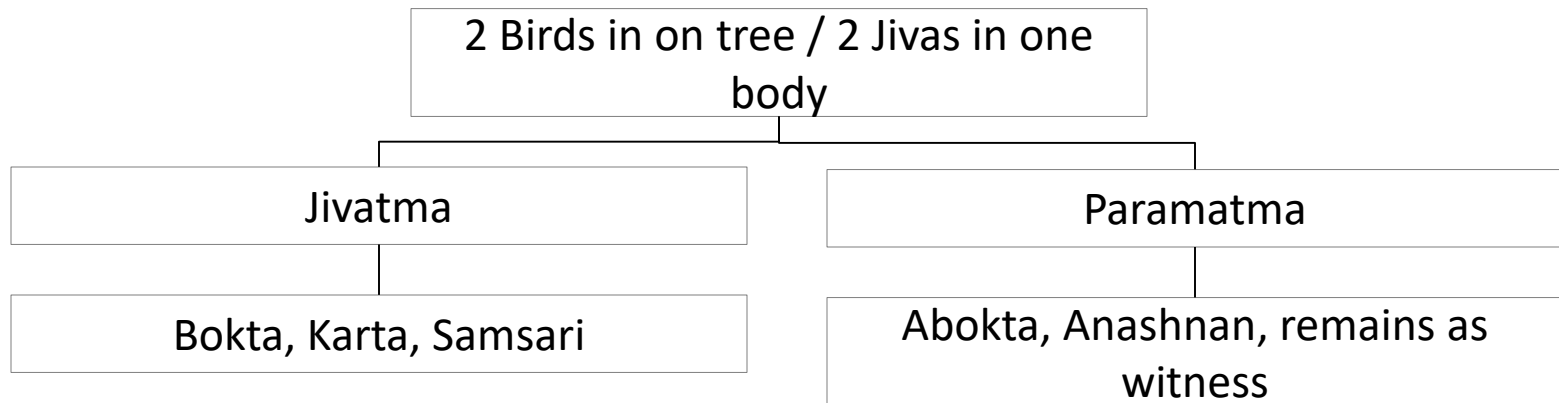
- Why Veda talks of Kartrutvam, Samsaritam, Bokrutvam, Jivatvam of Jivatma, Bheda of Jivatma, Bheda of Jivatma and Paramatma?

Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvau suparna sayuja sakhaya samanam vrksam parisasvajate ।
taylor anyah pippalam svadv-atty-anasnan anyo abhicakasiti ॥ 1 ॥

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]



c) Avidhyo Sthapitasya Kartrutvadehe Upadesha :

- Statement not born of confusion in Veda.
- Upadesa misunderstood by Purva Pakshi.
- It is not Upadesa but Anuvada.
- Difference of Upadesa and Anuvada, Purva Pakshi did not know.

d) Iti Ukte Sati :

- If such a question is asked, Answer is given in following verse.

Verse 73 :

भ्रान्तिप्रसिद्ध्याऽनूद्यार्थं तत्तत्त्वं भ्रान्तिबाधया ।
अयं नेत्युपदिश्येत तथैवं तत्त्वमित्यपि ॥ ७३ ॥

*bhrānti-prasiddhyā 'nūdyārthaṃ tat tattvaṃ bhrānti-bādhayā
ayaṃ nety upadiśyeta tathaivaṃ tat tvam ityapi*

By restating the object of erroneous perception, the sentence "It is not so" teaches the truth of it by negating erroneous perception. Likewise, the sentence "You are that" [teaches the real nature of the jiva by negating what is superimposed on it]. [Chapter 3 – Verse 73]

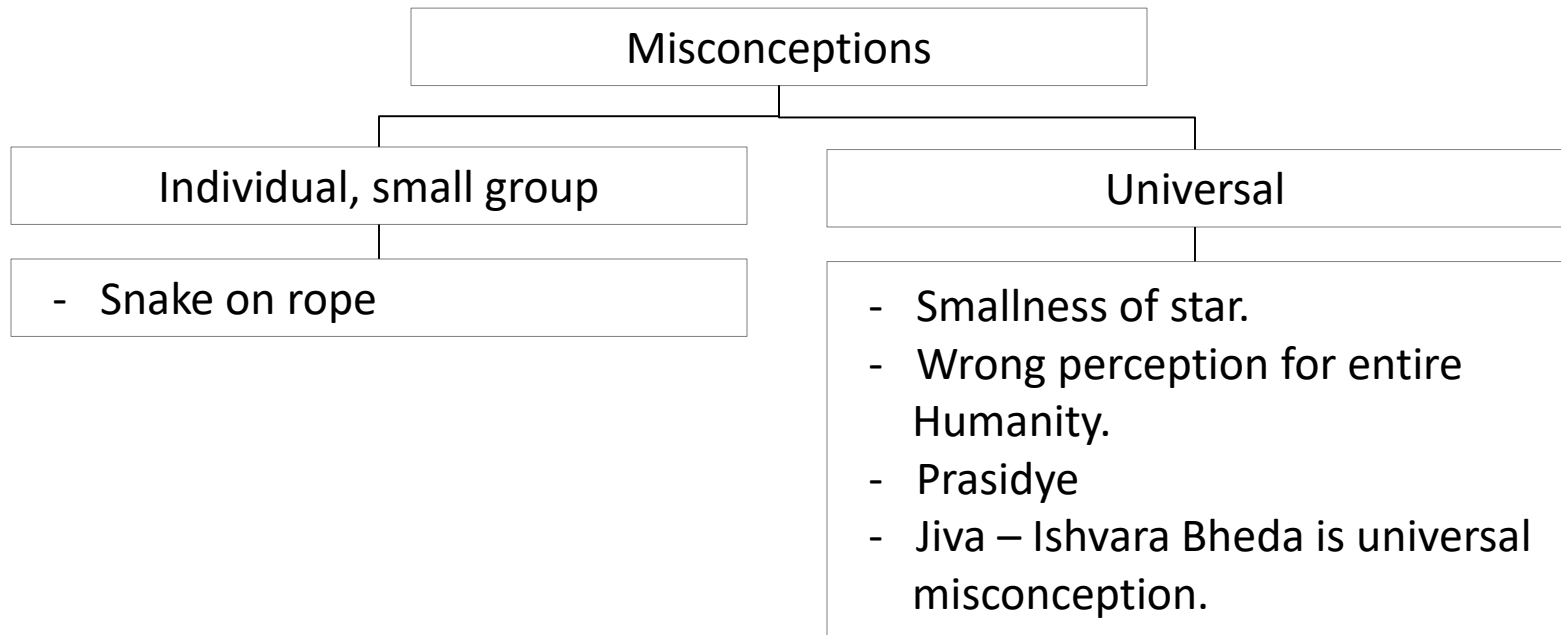
- Bheda not Upadesa but Anuvada.
- Purva Pakshi's mistaken notion.

a) Anudyartha :

- Restatement or quoting a misconception.

b) Branti Prasidya :

- Because of universality of misconception.
- Anu + Vad – Dhatu.
- Quoting.
- Anuvada Kritva.
- Well known misconception.



c) Tatu Tatvam :

- Correction of Misconception.

d) Ayam Na Upadishyate :

- Is taught as this is not.
- “Ayam Na” iti Upadishyate, is revealed, how?

e) Branti Badya :

- By way of negating the delusion one needs to quote the delusion.
- Small star said because Branti Prasiddhi.

f) Tatha evam :

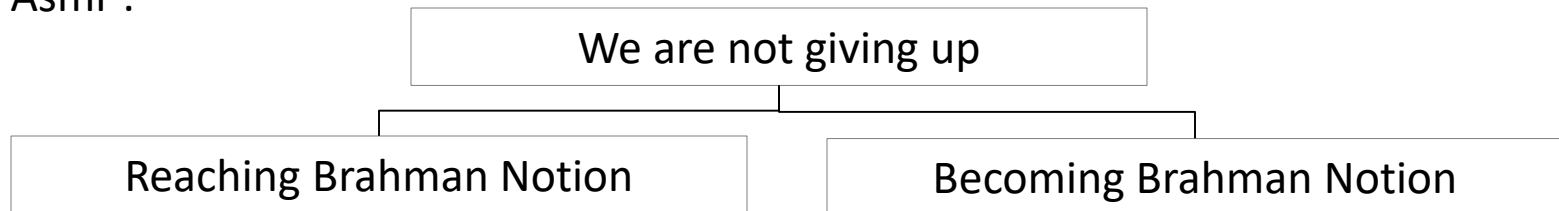
- In the same manner.

g) Tat Tvam iti Branti Badhaya :

- In Tat Tvam Asi Mahavakyam also, Jivatma = Paramatma, Adjective Jivatma is quoted to drop misconception of Jivatma.

- **None of us in the class is a Jiva like I am not is dreamer in dream.**
- **We are none other than Brahman w.r.t. waking, waker w.r.t. Dream.**

- Right now statement appears like a Joke, one day you will accept : “Aham Brahma Asmi”.



- **Upanishad forced to quote Jivatma to say :**
You are not Jiva at all.
- This is extended to Mahavakya in following slokas.

Verse 74 – Introduction :

इममर्थं दृष्टान्तेन बुद्धौ आरोहयति ।

imam artham dr̥ṣṭāntena buddhāṁ ārohayati

This point can be brought home by an example. [Introduction – Chapter 3 – Verse 74]

a) Imam Artham :

- This idea of displacement of wrong notion with the help of right knowledge by mentioning both the wrong notion and right knowledge.
- This method of communication is Imam Artham.
- Communication applied in Mahavakyam.

b) Arohayati :

- Driving home, for whom.

c) Buddau :

- In intellect of student.

d) Drishtantena :

- Explained through example.

Verse 74 :

स्थाणुः स्थाणुरितीवोक्तिः न नृबुद्धिं निरस्यति ।
व्यनुवादात्तथैवोक्तिः भ्रान्तिं पुंसो न बाधते ॥ ७४ ॥

*sthāṇuḥ sthānur itīvoktir na nṛ-buddhiṃ nirasyati
vyanuvādāt tathaivoktir bhrāntiṃ puṃso na bādhati*

The repeated utterance "Post, post" does not remove the wrong notion of man in the absence of the restatement [of the wrong notion]. In the same way, the statement [about the real nature of the Self] does not sublate the person's erroneous notion [about it in the absence of the restatement of the wrong notion about it]. [Chapter 3 – Verse 74]

- Mistaking Sthamba – pillar as a thief, indicates fear.
- Person who has mistaken is seeing thief.
- One with correct vision, sees pillar.
- To correct mistake quote – “thief”, you are seeing is none other than pillar.
- In his vision, thief does not exist.
- Forced to use thief for displacement.
- If he avoids thief because he sees no thief and says this is pillar only.
- Person might mistake there are 2 things – pillar and thief.
- **Similarly, we might think I am Jivatma and there is also Paramatma inside this body.**
- **This is the greatest blunder.**
- This does not correct my misconception – “I am not Jiva”.

- I am Samsari only and within me is Paramatma, Asamsari.
 - No use of this knowledge.
 - There is a pillar, does not correct the mistake of thief.
 - You have a Paramatma within you.
 - You continue to be a Samsari.
 - Additional lesson – with miserable me, there is poor Paramatma.
 - I sympathise with Paramatma.
 - Instead of removing my misconception, I sympathise with Paramatma also.
- **If wrongly taught, student will say – there is thief and pillar, Jivatma and Paramatma. This will not educate a person.**
- Pillar is pillar, there is the thief, no use.
 - Only educational statement is :
 “So called thief is none other than Pillar”.
 - In that statement alone, thief misconception gets displaced and fear goes away.
 - Similarly Jeevatvam has to be eliminated.
 - Any amount of study retaining notion – I am Jiva, will not solve problem.
 - **I will say :**
 I have understood Brahman I want to die and want to come back soon.
 - Problem of understanding Vedanta continues in Δ format.

- **Die quickly and come back idea of Moksha is because we are not willing to displace that we are Jiva.**

- Jivan Mukti is a misnomer.

- **There is no Jivan Mukti or Videha Mukti, there is only Nitya Mukti.**
- **I was Brahman, I am Brahman, I will be ever is the main teaching.**
- **Drama staged by Maya which I watch through this body for sometime.**

- Jiva Bhava should be displaced by using :

Thief is a Pillar.

a) Sthanuhu - Sthanuhu iti Uktihi :

- Pillar is a Pillar, given to a person shivering with vision of thief, no use.

b) Na Nirasyati :

- Will never eliminate Nru Buddhim, misconception of Naraha or Choraha.

c) Vi Anuvada :

- Not quoted by teacher.

d) Anuvada Abava :

- How quotation is done?

- **So called thief that you are seeing is pillar.**

- Thief must be brought in by a person who wants to correct his vision.
- Anuvada, important – when it is not there,

e) Tadvat :

- When it is not there exactly like that.

f) Anuvada Rahita Uktihi :

- Statement without Bheda Anuvada Jivatma = Jivatma, Paramatma = Paramatma, no use.
- It will never remove misconception of Jiva.

g) Pumsaha Brantim Na Badate :

- Will never negate misconception of Jivatvam.

h) Tataiva Uktihi Anuvada Rahita Uktihi :

- Will not eliminate misconception of Jivatvam. Therefore, Sruti says, Jivatma is Paramatma, within quotation, not because we are Jivas but because we have a misconception of Jivatvam.

Verse 75 – Introduction :

यस्मात् श्रोतृप्रसिद्धानुवाद्येव त्वमिति पदं,
तस्मात् उद्दिश्यमानस्थत्वात् दुःखित्वादेः
अविवक्षितत्वमेव । विधीयमानत्वे हि सति
विरोधप्रसङ्गः, न तु विधीयमान-अनूद्यमानयोः, इति ।
स्वप्रधानयोर्हि पदयोः विरोधाशङ्का,
सामान्यालिङ्गितत्वात् तयोः, न विपर्यये ।

*yasmāc chrotr-prasiddhānuvādy eva tvam iti padam
tasmād uddiśyamāna-sīhatvād duḥkhitvāder
avivakṣitatvam eva. vidhiyamānatve hi sati
virodha- prasāṅgo na tu vidhiyamānānūdyamānāyor iti.
sva-pradhānāyor hi padayor virodhāśaṅkā
sāmānyāliṅgitatvāt tayor na viparyaye*

Since the word "thou" only recalls what is already known to the hearer, subjection to suffering, etc., which belong to the subject term, are not intended to be conveyed at all. Indeed, only if they were predicated [of the subject], would there be contradiction [with the import of the Sruti text]; but there cannot be any contradiction between what is restated and what is predicated. Surely, there is scope for contradiction between two words both of which are principal, since they retain primary general meanings, but it is not so, when this is not the case. [Introduction - Chapter 3 – Verse 75]

- If this is not understood then Mahavakyam will be subject to misinterpretation like that done by Visishta Advaitin and Dvaitin.

Visishta Advaitin :

- Reads Mahavakya, first sees contradiction “Small star is Big star”.

- If you don't understand that small star only is within quotation, not teaching, then no contradiction.
- How small is big?
- We tend to interpret small star is part of big star.
- How to remove misconception?
- **To remove misconception, to remove smallness of star, interpret small star is a big star.**
- Understanding small star as part of big star is not correcting.

Visishta Advaitins Argument :

- Tvam = Jivatma, student, Samsari.
- Tat – far away, that Ishvara, demonstrative adjective, Asamsari, in Vaikunta.
- Evidently impossible for Jivatma here to be Paramatma there.
- Contradiction, hence understand you are part of Paramatma.
- You are Sharira Amsha, Chit – Achit Visishtaha Amsha.
- Every Jiva limb of Vishnu.
- Size of Jiva = Atom, limited, Madhyama Parimana.
- Instead of saying, I am – Nityaha, Sarvagataha, Sthanuhu, I become Anu Jivatma.
- One infinite Paramatma is sticking to small Jivatma.
- By retaining Jivatma, Mahavakya explained.

- **Mahavakya used not to retain Jivatma but to displace Jivatma.**
- If you retain Jivatma, only Philosophy you come to is you are all part of Paramatma.
- This will not save us, previously miserable, individual, now miserable part of Paramatma.
- It will go only when Jivatvam is displaced by seeming contradiction.
- **You must know how Jivatvam is to be dropped, by retaining Sakshi.**

a) Uddhishya Manam :

- Means quoting, not intended to be taught in Veda, not included in Jiva.
- **“Small Star is Big Star”.**
- Small used, not to be included, small in misconception of student.
- **Teacher uses small not for inclusion but for elimination, displacement.**

b) Avivamshitam :

- Not part of teaching.
- Visishta Advaitin didn't notice this.
- They included sorrow also in Tvam Pada Jivatma.
- Paramatma Aikyam not acceptable.
- How can sorrowful Jiva be equal to Joyous Paramatma?
- **Sorrowful Jivatma can't join Joyous Paramatma.**
- Jivatma is part of Joyous Paramatma.

Big disservice is :

- Joining Joyous Paramatma with Jivatma and Paramatma becoming part of sorrowful Jivatma.
- Jivatma's daughter in laws condition or 3rd sons condition miserable, can't join Joyous Paramatma.
- Jivatma with mind in any Loka will be a Samsari, will make others Samsari.
- **I am Asamsari not after Naishkarmya Siddhi or going to Vaikunta and non returning.**
- **Sorrow, misery = Maya, Nama Rupa, Swapna, Gandharva Nagaram.**
- Vedanta Maye Yatha Drishte.
- Swapna = Mayas magic show.
- Gandharva Nagari, city in sky.

c) Thatha Vishvam Idam Drishtam :

- All world + events seen by Vedanteshu, Vichakshanai – expert students of Vedanta.

Mandukya Karika :

- As long as I am miserable, wherever I go, I will be Samsari.
- At feet of Vishnu, not comfortable.
- Jiva quoted not as teaching of Veda.

d) Dukhitvat Abhivamshitam :

- Not intended as teaching.

- If Jivatvam of Tvam Padartha is part of teaching as Misunderstood by Visishta Advaitin and Dvaitins.
- If Jivatvam is part of teaching,

e) Virodha Prasanga :

- Then there will be contradiction between Jivatmas Jivatvam and Paramatmas Paramatvam.
- Will see contradiction not Aikyam.
- Will not be accepted by Visishta Advaitin and Dvaitin.
- Aikyam, allergic to them, become irritated and will flare up.
- Will say Aikyam is a misconception.
- Jivatma = Jivatma, Paramatma = Paramatma.
- Jivatma = Samsari, Paramatma = Asamsari.
- Where is Vimochanam – Aikyam?

Revision Verse 75 – Introduction :

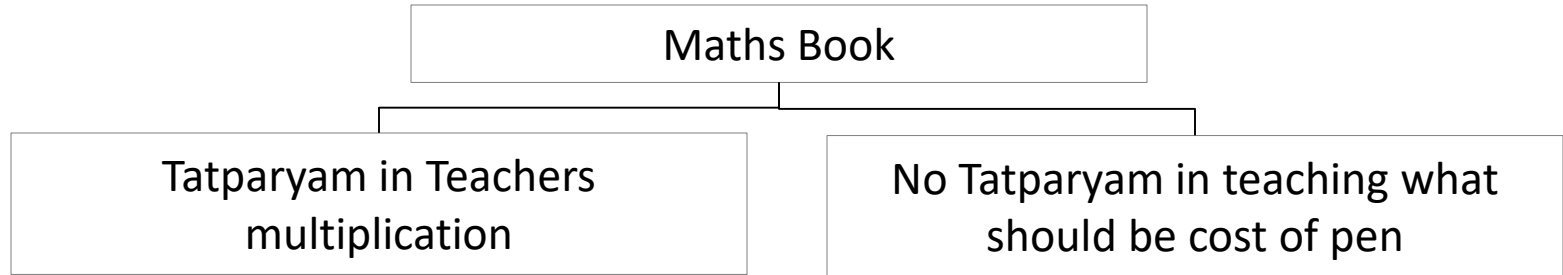
- Different Branches of Shastra have to be applied to understand Mahavakya.
- Mimamsa and Vyakarana Shastram taken by Sureshvaracharya here in Verse 75 – Introduction.
- Mimamsa is science of Vedic interpretation.

1st :

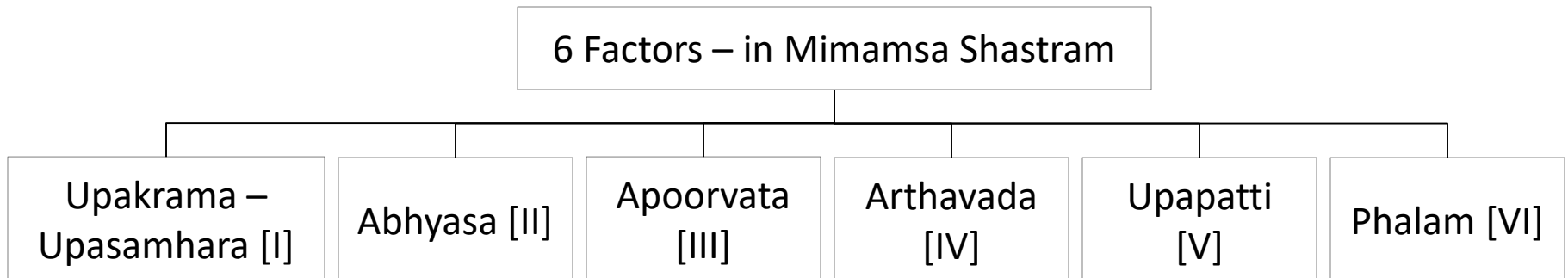
- Tat Tvam Asi used by Shastra seriously not casual enquiry.

Example :

- Pen costs Rs. 400 what is cost of 5 pens.
- Intention of author – can you multiply and get Rs. 2000 as answer, not why pen costs Rs. 400, should be Rs. 2.
- Maths book is Pramanam – assumed.



- Tatparya Abavat Pramanyam Nasti.
- Study Veda knowing what is Tatparya Vakya (knowledge – predicate) and what is Anuvada Vakyam (Re-statement).



- This is to find out if statement is Tatparyam (Teaching) or Anuvada restatement.
- After Mimamsa Analysis of 6 factors it is concluded that Tat Tvam Asi is Tatparya Vakyam not Atatparya Vakyam.
- Therefore Pramanyam Asti. This is application of Mimamsa Shastram.

Vyakarana Shastram :

| Subject | Predicate |
|---|--|
| <ul style="list-style-type: none"> - Known - Mount Everest - Always known factor - Uddishyamanam - Not recreation. | <ul style="list-style-type: none"> - Information conveyed - 8848 Metres with Snow. - 8844 Metre without Snow. |

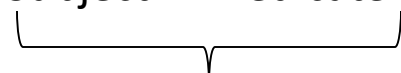
Rule No. 1 :

- Subject of a sentence must be known entity, restated entity not revealed, only information.
- Uddeshya Vakyam is Anuvadakam, restatement.
- Everest, known factor, if not known, must state there is mountain peak called Everest.
- Pramanam is that which teaches something new.
- **Prama Janakam Pramanam.**
- Yatra Yatra Uddishvatakatvam, Tatra Tatra Anuvadakatvam, Apramanatvam subject is always Apramana.

- Uddishyamanam = Anu Dyamanam
= Apramanam.
- Sankshepa Sharirakam – Book by Sarvagya Atma, disciple of Sureshvaracharya, read, you will feel he is Sarvagya.
- Commentary on Shankara Bashyam on Brahma Sutra.
- It analysis this topic.
- Uddishyamanam = Anuvadyamanam = Apramanam.
- Everest is 8000 Metre

↓ ↓

Subject Predicate



- Know both – to get meaningful sentence.
- Otherwise sentence useless.
- Predicate generally is unknown factor, gives new information.
- Predicate = Vidhiyamanam.
= New information to a listener.
= Pramanam

| Uddhishyamanam | Vidhiyamanam |
|--|--|
| <ul style="list-style-type: none"> - Apramanam - Weaker - Can be Adjusted | <ul style="list-style-type: none"> - Pramanam - Stronger - Can't be changed |

- How to resolve contradiction?
- Small star in the sky is big star.
- Small star proved by Pratyaksha Anubhava and the text book.

Teacher :

- Small star is a big star.
- Uddishyamanam = Small star.
- Anuvadya Manam = Apramanam.
- Big Star = Vidhiya Manam.
- Small star is Big Star = Contradictory.
- One must be false, other right.
- Can't correct Vidhiyamanam.
- Understand small star is Uddhishyamana is false.

Grammar Rule :

- Uddhishyamana is weaker.

- Smallness Adjective belonging to Uddhishya Mana Padam has to be negated.
- Bigness belonging to Vidhiyamanam has to be retained.
- This is Grammar rule.
- Tat Tvam Asi.
- Jivatma = Samsari Jiva = Paramatma – Asamsari.
- Gist of Mahavakyam.
- Diagonally opposite features equated.
- Samsari can't be equated to Asamsari.
- One has to be falsified.

- **Can we bring Paramatma down and make him join us?**
- **Samsaritvam of Jivatma is mistaken notion, really speaking Jivatma = Asamsari.**

- Make correction in Jivatma Adjective.
- What grammar rule to apply for correction?
- Vidhiyamanatvam Pramanatvat, Abadyam.
- Uddishyamanam Viseshanam is Apramanatvat Badyam.
- Therefore Samsaritvam, Adjective of Tvam Padartha should be taken as Adhyasa.
- Adjective of Vidiyamanam, Tvam Padartha should be taken as Adhyasa.

Meaning of Verse 75 – Introduction :

a) Yasmatu Srotru Prasiddhe Anuvadi Iteva Veditat Padam :

- Uddishyatvam in Mahavakya is Srotru Prasiddha Anuvadi Eva, is only restating Jivatma who is listening to Mahavakya = Tvam.
- Not teaching a new entity.

Example :

- I must be existing because I have a wife, logic not correct.
- Wife is not making me an existing entity.

Don't say :

- I am existing because Mahavakyam is telling me “Tvam Asi”.
- Tvam not proving you.

- **Tvam talking about Siddha, existing Jivatma.**

- Therefore it is Apramanam.

b) Anuvadi Eva Tvam Iti Siddham :

- Tvam = Restatement – Why?

c) Tasmatu Uddhishya Manatvatu :

- Because it is subject of sentence.
- Uddhishyamanam = Anuudyamanam = Restatement, Apramanam, does not teach anything new. Therefore,

d) Dukhitva Dehe :

- Sorrow or Samsaritvam.

e) Avishaktitam Eva :

- Tvam is not information revealed as Pramanam.
- **Sorrow belonging to Jiva should not be taken as Prama revealed by Shastra.**
- What is reason?
- Tvam Padam is existing in Uddhishyamana position, subject position.
- **Therefore Samsaritvam is not intended, Avivakshitam.**

Example :

Father :

- Small star is big star.
- Small used, not intended to be revealed, it is restatement of misconception of child.
- “Jiva” – is misconception, quoted, not taught.
- Samsaritvam of Jiva quoted for negation not intended as teaching, not Pramanam.

f) Vidhiyamanatvat Eva Sati :

- If Tvam Pada also becomes Vidhiyamanam, what is problem?
- Samsari Adjective of Jivatma will become Pramanam, then it can't be negated.
- Tad Pada also Vidhiyamanam.
- Asamsari Adjective of Paramatma can't be negated.

- Both Samsaritvam and Asamsaritvam will stick to Jivatma and Paramatma.
- Then equation becomes contradiction, in valid.

g) Vidhiyamane Sati, Virodha Prasangaha :

- If Tvam and Tat both are predicate, Vidhiyamana Pramanams, giving facts, knowledge, then equation invalid.

h) Na Vidhiyamane Na Anudyamana Yohoi :

- Fortunately that is not the case here.
- When one is Pramanam and another Apramanam, Na Virodha Prasangaha, there is no contradiction.

i) Samanya Alingitatvat Ayahoho :

- You will have to apply primary meaning for both Tvam + Tat Pada.

j) Na Viparyaye :

- Not otherwise.

Verse 75 :

अनालिङ्गितसामान्यौ न जिहासितवादिनौ ।
व्युत्थितौ तत्त्वमौ तस्मात् अन्योन्याभिसमीक्षणौ ॥ ७५ ॥

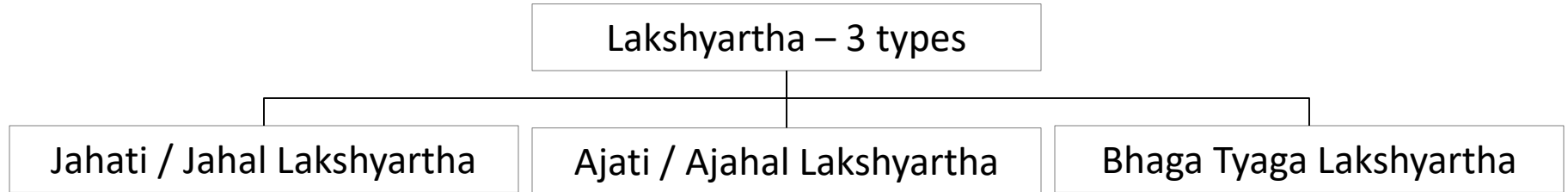
*anālingita-sāmānyau na jihāsita-vādinau
vyutthitau tat-tvamau tasmād anyonyābhisamikṣaṇau*

Since the two words "that" and "thou" do not purport to convey what is to be given up, they do not retain their primary general meanings. Therefore, transcending [the incompatible elements contained in their primary meanings], they show their mutual expectancy.
[Chapter 3 – Verse 75]

Technical discussion conclusion :

- When Mahavakya is studied, don't take primary meaning of Tvam + Tat Padas.
- Take only secondary, implied meaning.

| Primary Meaning | Secondary Meaning |
|---|---|
| <ul style="list-style-type: none">- Vachyārtha- Popular- Table, Chair | <ul style="list-style-type: none">- Lakshyārtha- Inner, deeper meaning has to be taught.- According to context get correct meaning. |



I) Jahati Lakshyārtha :

- Jahati → Give up Primary meaning totally.
- Take another meaning closely connected to primary.

Example :

- In the Rajya Sabha, Chair objected to the speech.

| Chair | Chairman not Obama |
|---|---|
| <ul style="list-style-type: none"> - Inert - Can't Hear | <ul style="list-style-type: none"> - Sentient - Chetana can hear, object. |

Example :

- She offered coffee, I took 3 cups.
- Didn't consume 3 plastic cups but content coffee.

II) Ajahati Lakshyarth :

- Primary meaning totally retained.
- More is added.

| Vachyarth | Jahati | Ajahati |
|--|--|---|
| <ul style="list-style-type: none"> - Primary meaning alone. | <ul style="list-style-type: none"> - Rejecting Totally <p>Example :</p> <ul style="list-style-type: none"> - Chair objected | <ul style="list-style-type: none"> - Retaining totally <p>Example :</p> <ul style="list-style-type: none"> - Took coffee |

Example :

- I took Idly for breakfast today.
- Idli with Sambar, Chutney understood.

Example :

- I took coffee.
- Sugar, milk, water understood.

III) Bhaga Tyaga Lakshana / Jahati – Ajahati Lakshana :

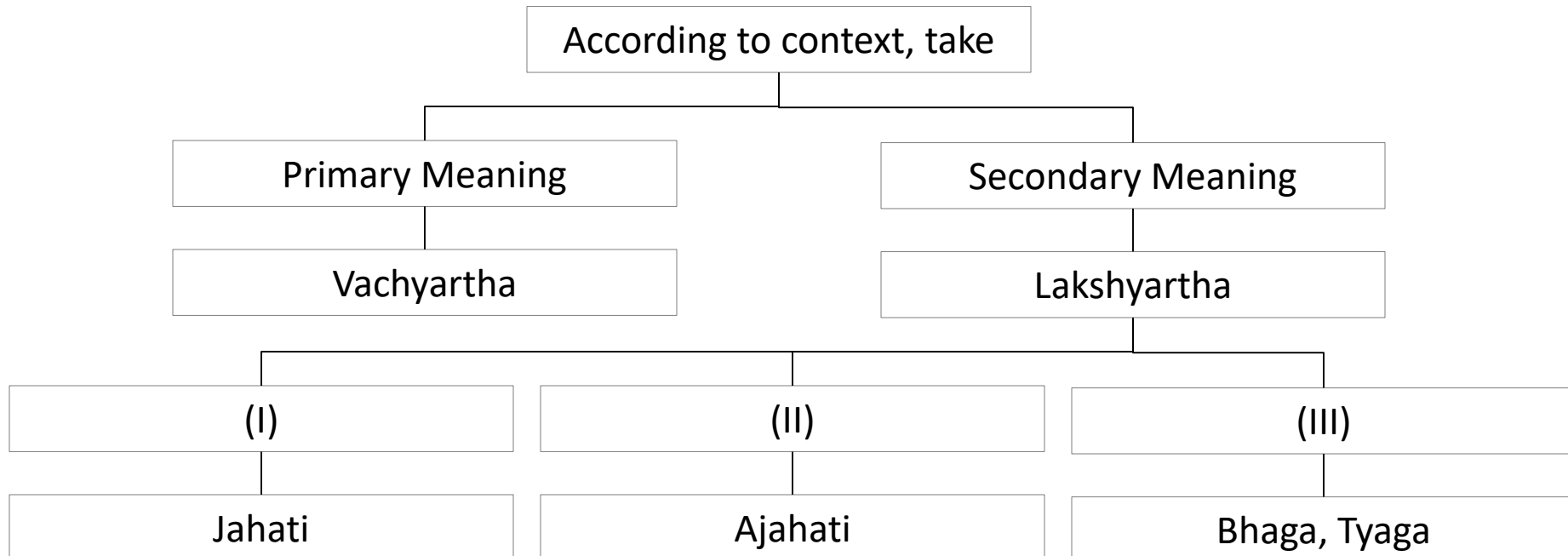
- Part rejection - untended part.
- Part retention - intended part.

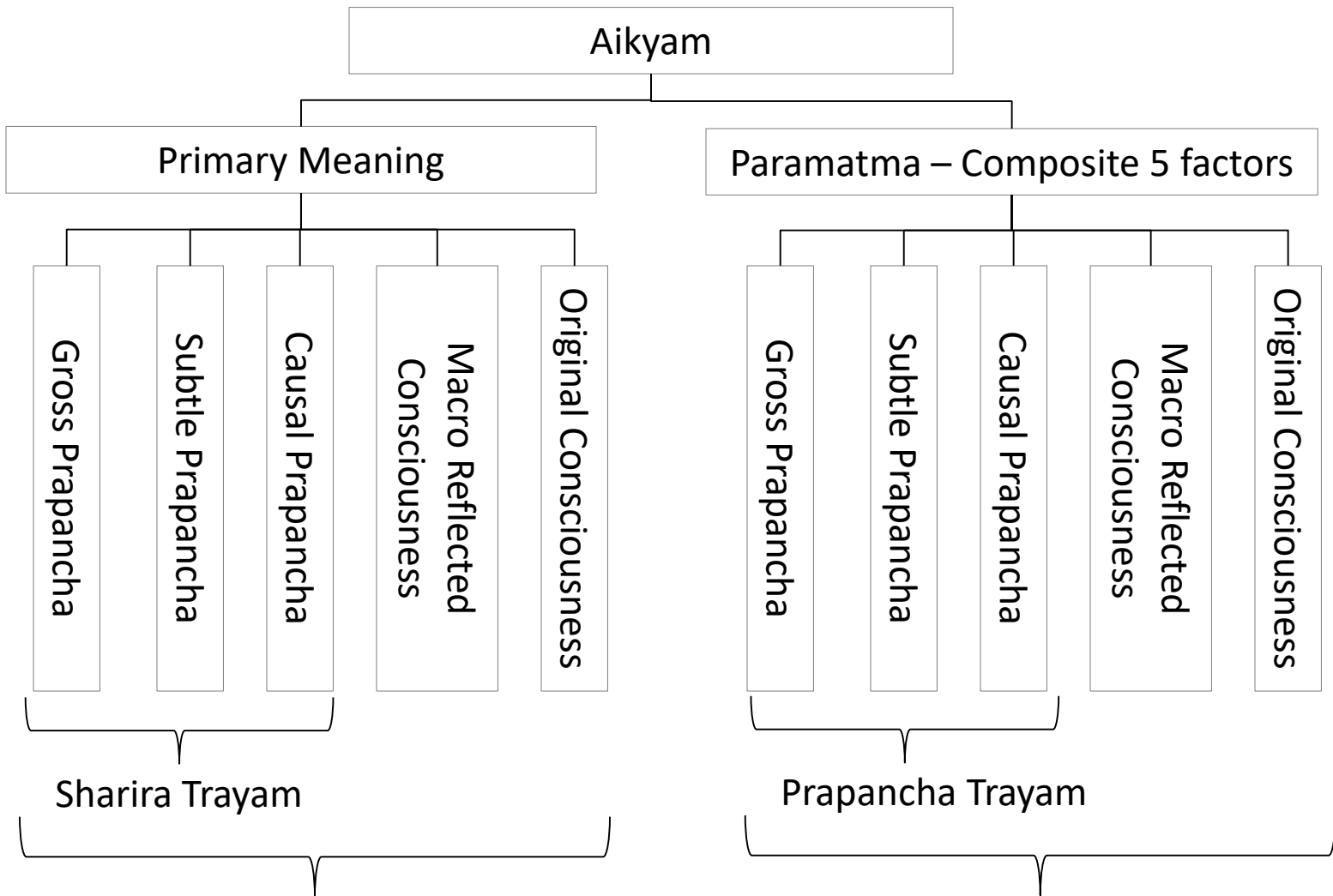
Example :

- I consumed Banana, Mango, Jackfruit, coconut.
- Remove Skin, seed, eat, consumable part of fruit.

Example :

- I am in India.
- Not all pervading, in one corner – part of India.





- Take all 5 – Vachyarthā
- Primary meaning,
can't equate, body – Universe,
can't equate, contradiction.
- Vishva / Teijasa / Pragya different

- Take Bhaga Tyaga Lakshana
- Original Consciousness in Jiva =
Original Consciousness in Paramatma

- Micro Reflected Consciousness – Macro Reflected Consciousness – difference in Reflected Consciousness.

- **Reflection alone has micro – macro.**
- **Original Consciousness is indivisible, whole, Akhanda Chaitanyam without Jiva or Parama Adjective, tear off.**
- **What is left Jivatma = Paramatma = Ekatma.**

Verse 75 :

- Tat Tvam have dropped their primary meaning.

a) Vyuthanam = Sanyasa.

- Tat, Tvam Padam have taken Sanyasa from Vachyartham.
- Given up primary meaning.
- If retained, 4 components will join, equation does not fit in.

b) Vyuthathitau Bavataha = Analinga Samanyauv :

- Therefore not associated with their primary meaning.
- Since they have taken Sanyasa, given up primary meaning.

c) Analingitam :

- Not embraced, not associated.

d) Samanya – Vachyartham :

- In secondary meaning, convert part of Jivatma and Paramatma.

Primary meaning :

- Tvam = Jivatma = Sharira Trayam + Chidabasa = Anatma.
- Tat = Purva Pakshi = Prapancha Trayam + Chidabhasa = Anatma.
- Once you include Anatma part, Jivatma / Paramatma can never be identical.

Verse 75 – Revision :

- In this portion only, Sureshvaracharya starts interpretation of Mahavakyam.
- Primary meaning of words can't be taken.
- If taken sentence will not make sense.
- Upakrama conveys Mahavakya repeated, not casual sentence, something profound.
- With this awareness, go to Mahavakya and use Lakshyarth.
- Implied meaning used in all languages.
- Drop Jahati, Ajahati, use Baga Tyaga Lakshana.
- Example : Saha Ayam Devadatta.
- Young Devadatta is now old Devadatta.
- Equating inside person, not superficial body.
- Differences ignored.
- See identity between young body and old body.

| Karanam Paramatma | Karyam Jivatma |
|--------------------|------------------|
| - Prapancha Trayam | - Sharira Trayam |

- Both torn off, see one Ekatma behind both.

a) Tat Tvam Mavou Vyithithou :

- Go beyond Vachyarthas of Tat and Tvam Padartha.
- Putre Eshanai Yashcha
- Vitta Eshanai Yashcha
- Loka Eshanai Yashcha

b) Vyuthathaya Ata Binaya Charan Charanthi :

- Go beyond Grihasta – primary meaning of Tat + Tvam.
- Sanyasa, Lakshyarthas.

c) Analingita Samanya :

- Dropping Vachyarthas, Grihasta Ashrama and going beyond.
- Not sarvagatam or Alpagyatvam communicated, which is Vachyarthas.
- Alongwith inferior attributes of Jivatma, superior attributes of Paramatma are also stripped, divested.

d) Na Jiha Pita Vadinak :

- Don't convey inferior, superior attributes.

- Once they drop Vachyarthā, their Antagonism, opposition will go away.
- Opposed only when Vachyarthā taken.
- When Vachyarthā removed, Jivatma, Paramatma looking at opposite directions like being separated, with Vachyarthā, now with Lakshyarthā, turn around with ready for Aikyam.

e) Anyonya Abhisamikshinau :

- Look at each other with expectancy, not opposed to each other, non-antagonistic words.
- Tat Looking at Tvam.
- Asi will join them together.
- Irritants gone.
- Supply verb Bavataha.
- Tatva Matou Bavataha.
- Samananau Bavataha.
- Vidhithou, Samekshanou Bavatou.

Verse 76 – Introduction :

अपास्तसामान्यार्थत्वात्, अनुवादस्थत्वात्,
विधीयमानेन च सह विरोधात्, दुःखित्वादेः अस्तु
कामं जिहासितार्थयोः असंसर्गः । यथोपन्यस्त -
दोषविरहात्, तत्त्वमर्थयोः संसर्गोऽस्तु
नीलोत्पलवदिति चेत्, नैवमपि उपपद्यते । तस्मात् ।

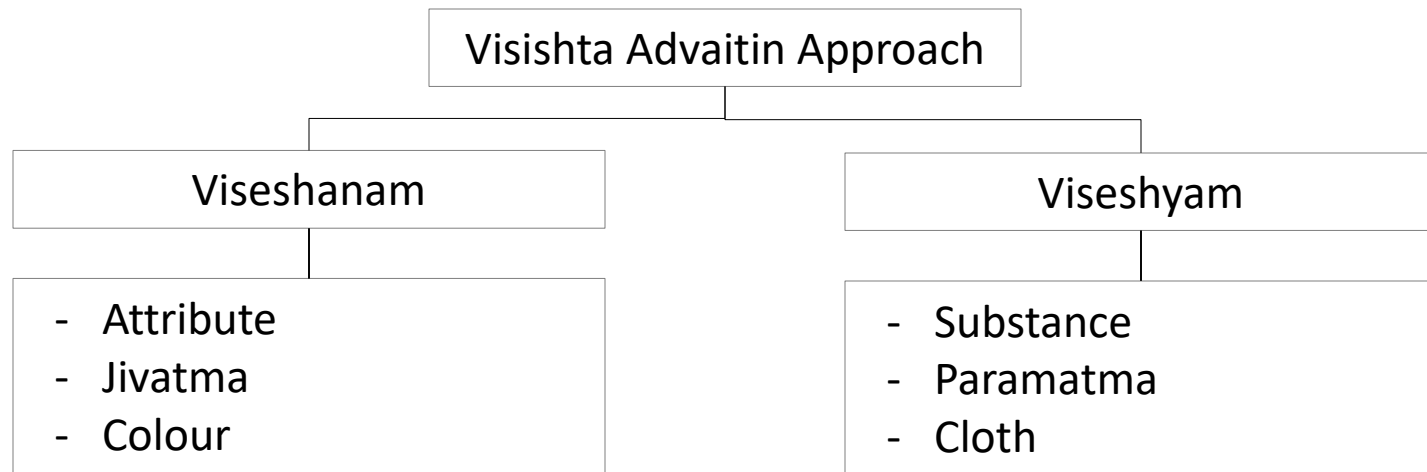
*apāsta-sāmānyārthatvād anuvāda-sthatvād
vidhiyamānena ca saha virodhād duḥkhitvāder astu
kāmaṃ jihāsītārthayor asaṃsargo yathopanyasta-
doṣa-virahāt tat-tvam-arthayoḥ saṃsargo 'stu
nīlotpala-vad iti cen naivam apy upapadyate. yasmāt¹*

It may be argued : "Since the primary general meanings of the two words ["tat" and "tvam"] are discarded, and since the sense of subjection to suffering, etc. [signified by "tvam"] is of the nature of restatement and comes into conflict with what is predicated, let there be no relation between the [primary] meanings of these two words, which have to be given up. However, there could be relation between the [implied] meanings of "tat" and "tvam", as in the case of the "blue lotus", since the defect [of conflict between the meanings of subject and predicate terms] mentioned above cannot arise [in this manner of synthesizing the implied meanings of the two words]." This too, we reply, is untenable. Hence we say. [Introduction – Chapter 3 – Verse 76]

Purva Pakshi :

- Does not want total Aikyam, comes for partial compromise.
- Says Aikyam should be disposed off.

- Lets us assume Vachyarthha has contradiction and therefore you come to Lakshyarthha.
- Both Jivatma and Paramatma have Lakshyarthha.
- Let them come together.
- No total identity.
- Let Jivatma be Viseshanam of Paramatma.



- Exist in proximity, never merged in oneness.
- Cloth can't become colour.
- Both coexisting intimately but treated as one, no real Aikyam oneness.
- Not accept Advaitam totally or reject Dvaitam totally.

• **Let Jivatma be Adjective, attribute, dependent on Paramatma.**

Bakta :

- I am yours, depend on you.
- **Naichya Bava – Constantly putting oneself down.**
- I am useless, helpless, nothing.
- I am something because of your grace, permanently at your feet.

Chin Mudra :



- Finger will not touch top of thumb, put at root of thumb.
- I am your Viseshanam, you are Viseshyam.
- Colour – cloth still separate.

| Have Samsarga Bheda | Not Atyantika Bheda |
|--|--|
| <ul style="list-style-type: none">- Visishta Advaitin- Compromise | <ul style="list-style-type: none">- Ruthless Advaitin- Absolute oneness |

- Words Jivatma and Paramatma are different, Vastu ekam eva Advityam Brahma.

a) Apaya Samanyatatvam Asti :

- We have agreed to drop Vachyarth.

b) Anuvadastvat :

- Accept word Tvam = Jivatma, as subject of Mahavakyam.

| Tvam | Tat |
|---|---|
| <ul style="list-style-type: none">- Subject- Uddishyamana Padam- Anu Udyamanam- Revelation of known thing.- Available for compromise- “Small” star, small to be knocked off.- Weaker- Adjective dropped- Samsari dropped grammatically.- By Baga Tyaga Lakshartha- Hence no more contradiction. | <ul style="list-style-type: none">- Predicate- Vidhiyamanam- New teaching- Fresh teaching- Has more power- “Big” star- Big to be retained.- Stronger- Pramana Padam, taught.- Asamsari retained, can’t be dropped grammatically. |

- Samsaritam + Asamsaritam contradiction.
- Now, Adjective taken out, no contradiction, progressed further for compromise.

c) Vidhiyamana Na Cha Saha :

- With reference to the Tad Padam, Vidhiyamana, predicate, Uddhishmana.

- Subject, always weaker.

d) Asamsari Paramatma Saha Virodhat :

- If Samsari is also kept.

e) Idanim Avirodhat :

- Therefore, dropping Samsaritvam + Asamsaritvam.

f) Purvam Virodhat, Vachyatha Virodhat, Lakshyatha Avirodhat Cha and Dukhitvadehe :

- Because of the reasons – Asamsargaha Astu.
- Let there be rejection of unwanted attributes, dropping of Dukhitvam.
- Sorrow does not belong to Jivatma, if you take Lakshyatha of word Jivatma.

g) Asamsargaha Astu Kaman :

- As you like, Yatheshtam.
- This indicates compromise, willing to slide down your way, come 1/2 way.

h) Jihasa Artha Yoho :

- drop only irrelevant part of Tvampada.
- Similarly drop also irrelevant part of Tat Pada.

i) Jihasa Asamsargaha Astu :

- Let there be rejection of both Samsaritvam and Asamsaritvam.
- Irrelevant meanings belonging to Tvam + Tat Padam.
- Drop, shed, till Aikyam comes.

- Until repulsion goes, attraction comes.
 - Sthula, Sukshma, Karana Shariram + Prapancha dropped.
 - All I accept.
 - Jivatma and Paramatma are without attributes.
 - Nirguna Jivatma (Chaitanyam) + Nirguna Paramatma (Satta) alone exist.
 - Jivatma = Pure Consciousness = Pure Existence = Paramatma.
 - Attracted to each other, coming closer.
 - Should not become totally one, like Anjali Mudra, Jivatma comes, joins Paramatma – without merging.
 - **Jivatma – should become attribute of Paramatma.**
- **Attribute always intimate with substance, inseparably intimate.**
 - Can't take colour alone from cloth.
- Adjective can't be separated from noun.
 - Let Jiva be inseparable, Viseshanam of Paramatma substance, noun.

Example :

j) Neela Utpala Vatu :

- Like blue lily flower.
- Blueness and Lily in Samanadhi Karanam.
- Intimate, inseparable.

- Similarly, Jiva intimately present with his Lord all the time.
- Enjoy that Moksha.
- Why are you Adamant and want to become sugar – Taste sugar better.
- If you taste sugar, somebody will eat you.
- You decide to taste sugar, wonderful.

Advaitin :

- Tasting sugar, where will it end? Culminate?
- Sugar, becomes one with you.
- After tasting, sugar becomes part of you only.
- You are becoming sugar or sugar is becoming you ultimately.

k) Yathopanasya Dosha Virahat :

- By Lakshyarth, contradictions, Doshas are gone.
- Purva Pakshi – says – previously mentioned contradiction Virahat, being absent.

l) Tat Tvam Arthayoho :

- Between Tat – Paramatma and Tvam Jivatma, now let us come together as close as I want.
- Between these 2 Samsargaha intimate contact Astu, not Aikyam, like blue Lily.
- Jivatma will be Jivatma, adjective.
- Paramatma will be Paramatma, Noun, let us compromise.

m) Itichet :

- Upto this is question from Visishta Advaitin.
- If you ask such a question.

n) Neivam Api Upapatyate :

- It is not possible, logical, scripturally.

o) Evam Api Samsargaha Api :

- Vakya Vritti – by Shankara – 53 Verses.
- Analyses Tat Tvam Asi.

Vakya Vritti :

संसर्गो वा विशिष्टो वा
वाक्यार्थो नात्र सम्मतः ।
अखण्डैकरसत्वेन
वाक्यार्थो विदुषां मतः ॥ ४.३८॥

**samsargo va vishishto va
vakyartha natra sammatah |
akhandaikarasatvena
vakyartha vidusham matah || 38||**

Through sequence of words or their expansions, the sentence meaning here is not arrived at. An infinite being, consisting of bliss only - this, according to the wise, is its true meaning. [Verse 38]

3 types of sentences

Samsargyata Bodhaka
Vakyam

Visishta Artha Bodhaka
Vakyam

Akhand Artha Bodhaka
Vakyam

- Tat Tvam Asi meaning is Akhanda Artha Bodhaka Vakyam.
- Aikyam never possible between Jivatma and Paramatma.

i) Nothing can become Viseshanam attribute of Paramatma.

- In all Upanishads, Brahman = Nirguna, Nirvisesha.
- Brahman does not accommodate any attribute or adjective.

Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६ ॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,

Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah || 6 ||

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [I – I – 6]

Brihadaranyaka Upanishad :

स होवाच, एतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्ति,
अस्थूलमनण्वह्रस्वमदीर्घमलोहितमस्त्रोहमच्छायमतमोऽचाख-
नाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमवागमनोऽतेजस्क -
मप्राणममुखममात्रमनन्तरमबाह्यम्, न तदश्नाति किञ्चन,
न तदश्नाति कश्चन ॥ ८ ॥

sa hovāca: etad vai tad akṣaram, gārgī, brāhmaṇā abhivadanti, asthūlam,
anaṇu, ahrasvam, adīrgham, alohitam, asneham, acchāyam, atamaḥ,
avāyv anākāśam, asaṅgam, arasam, agandham, acakṣuṣkam, aśrotram,
avāk, amanaḥ, atejaskam, aprāṇam, amukham, amātram, anantaram,
abāhyam; na tad aśnāti kiṁ cana, na tad aśnāti kaś cana || 8 ||

He said : O Gargi, the knowers of Brahman say, this Immutable (brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody. [3 – 8 – 8]

- **23 words indicating absolute Brahman does not accommodate anything.**

- If it accommodates, it will become Savikara, it will affect the substance which is intimately connected to the attribute.
- I can never join Paramatma as Viseshanam.
- Paramatma does not allow any Viseshanam.

- **Jivatma can only join Paramatma not as Viseshanam but as Paramatma itself.**

- No Adjective possible.
- Paramatma also has to be identical to Jivatma.
- Definition of Paramatma is Sat.
- Sat Can't be Adjective of anything.

- **Hence Jivatma can't be Viseshanam of Paramatma.**

ii) Reverse :

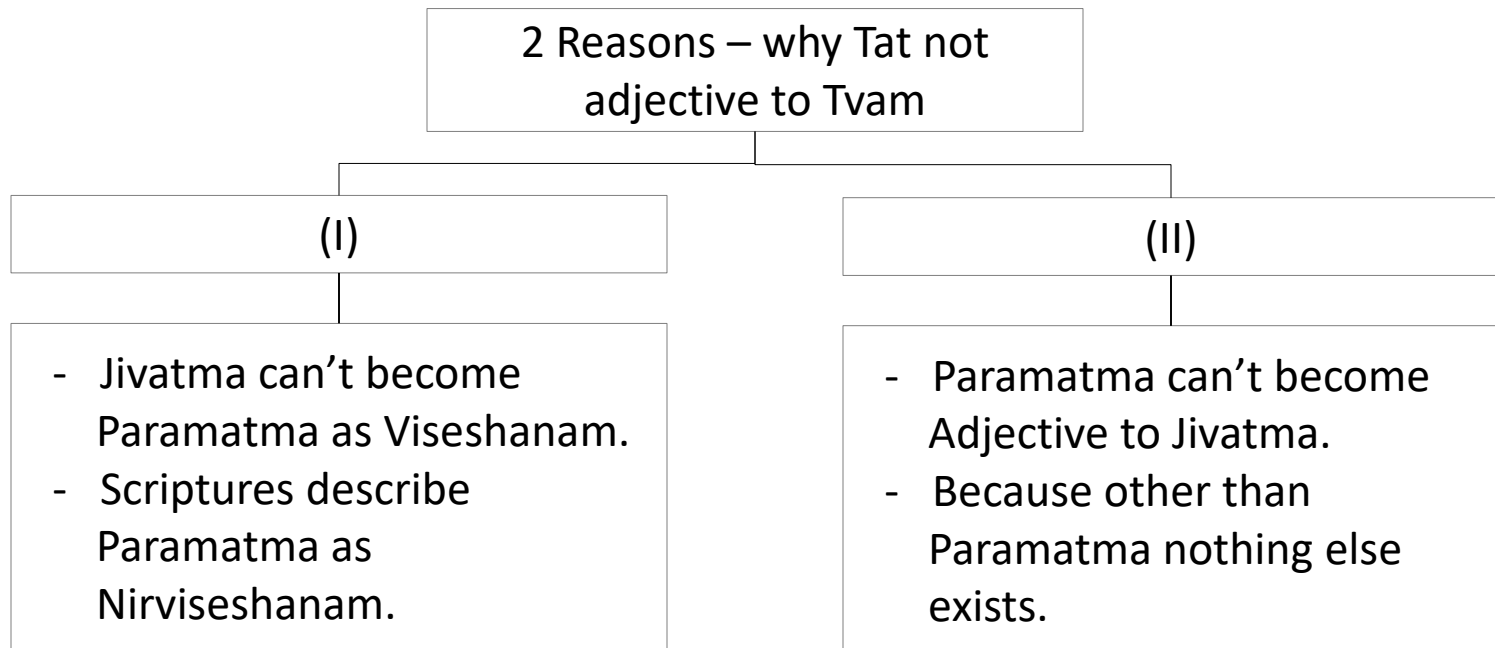
- **Paramatma can't be adjective of Jiva or any noun.**

- Why Sat can't be adjective to any substance?
- Suppose there is substance it will be different from adjective.

- There will be noun – Adjective relationship.
- Assume there is a noun other than Sat.
- For that substance, Sat has to become Adjective.
- If there is substance other than Sat means Asat, not Jadam, it is non-existence.
- Sat can't be Adjective of Asat.
- Hence Paramatma can't be Adjective to Jivatma.
- Sat can't be Adjective to anything.
- Paramatma can't become Viseshanam to Jivatma because Paramatma is Sat.

Reason :

- Other than Paramatma nothing else exists.



- Therefore there can't be Viseshya – Viseshana Bava Sambanda logically, and scripturally.
- No Sambanda, hence Identical.
- Aham Brahma Asmi.

a) Tad Artha Yoho Nishta :

- No convergence of meaning of Tat and Tvam.
- No culmination, destination.

b) Atma Bavati :

- There is only one single Nirvisesha Atma, not Jivatma Visishta Paramatma or Paramatma Visishta Jivatma.
- Culmination is Nirvisesha Ekatma.
- What is Nature of Atma?

c) Dvaya Parokshya Varjitaha :

- Ekatma does not allow any duality, Ekam Eva Advitiyam Brahma.
- No Sajatiya, Vijatiya, Svagata Bheda.

| Sajatiya | Vijatiya | Svagata |
|-----------------------|----------------------|--|
| - Manushya – Manushya | - Manushya – Vriksha | - No internal differences within one member. |

Chandogya Upanishad :

मघवन्मर्त्यं वा इदं शरीरमात्तं मृत्युना
तदस्यामृतस्याशरीरस्यात्मनोऽधिष्ठानमात्तो वै
सशरीरः प्रियाप्रियाभ्यां न वै सशरीरस्य सतः
प्रियाप्रिययोरपहतिरस्त्यशरीरं वाव सन्तं न
प्रियाप्रिये स्पृशतः ॥ ८.१२.१॥

maghavanmartyam va idam sariramattam mrtyuna
tadasyamrtasyasarirasyatmano'dhistanamatto vai
sasarirah priyapriyabhyam na vai sasarirasya satah
priyapriyayorapahatirastyasariram vava santam na
priyapriye sprsatah || 8.12.1 ||

Indra, this body is mortal. It has been captured by death. Yet it is the base of the Self, which is immortal and formless. One who has a body is subject to both happiness and unhappiness. In fact, there is no end to happiness and unhappiness so long as one has a body. But when a person is free from the body, nothing good or bad can touch him. [8 – 12 – 1]

- Eka Atma is Ashariram.
- In Ekatma no remoteness.
- Until you read Mahavakya, you can say that Paramatma and look up beyond clouds, through Shukla Gathi.
- Then “that” Adjective must be removed, distance removed.
- “This” Adjective also redundant.
- Only Eka Atma, Nishta Bavati, culmination of Mahavakya understanding.
- This is conclusion because,

d) Atmanam Bina Advitiyam Na Bavati :

- **Paramatma can't become nondual or Nirviseshanam unless you merge Jivatma into Paramatma absolutely.**
- If you join Paramatma as another adjective, Viseshana, there will not be nonduality.
- There will be duality, Viseshana – Viseshya Bava.
- If Advaita Siddhi has to take place Jivatmas Viseshana should become one.
- Atmanam Bina Brahma Advitiyam Na Bavati.
- Therefore Jivatma should merge into Paramatma totally and not as Neelam Utpalam.

e) Nitya Drisha Bina Atma Na Asti :

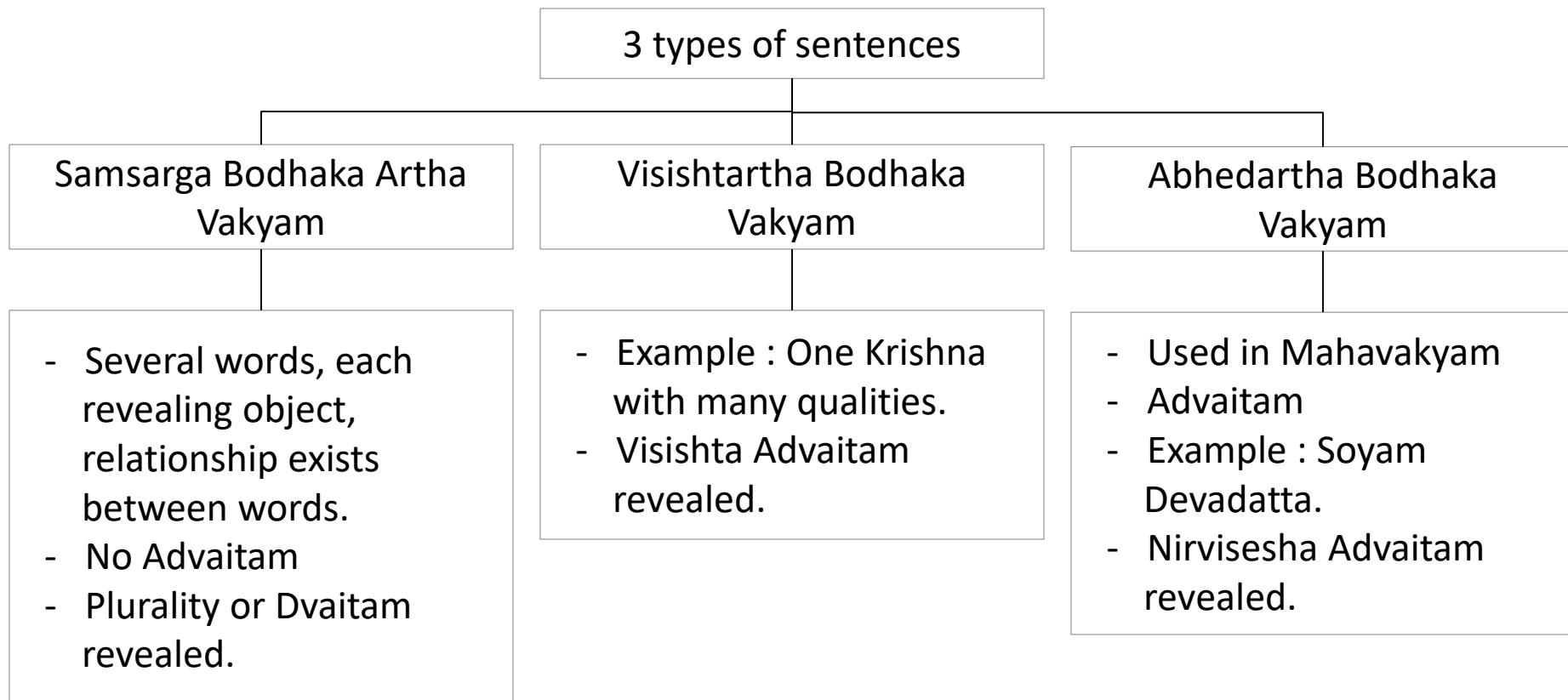
- Nitya Drk = Paramatma.
- Without Paramatma merging into Jivatma totally, Jiva Atma Nasti, Atma can't even exist.
- Why?

- **Without merging into Jivatma, Paramatma can't be nondual.**
- **Without merging into Paramatma Jivatma can't even exist.**

- Therefore, you have to merge them totally for existence of Jivatma and nonduality of Paramatma.
- Then alone scripture happy, it will give permission for summer vacation!

Revision : Chapter 3 – Verse 76

- Sureshvaracharya analyzing Mahavakyam.
- Answering grammatical question of Purva Pakshi.



Samsarga Bodhaka Artha Vakyam :

- Rama cuts fruits with a knife.

| Rama | Cuts | Fruits | With | A Knife |
|---|--|--|---|--|
| <ul style="list-style-type: none"> - Subject of verb | <ul style="list-style-type: none"> - Verb | <ul style="list-style-type: none"> - Object of Verb | <ul style="list-style-type: none"> - Preposition indicates relationship - From, for, at | <ul style="list-style-type: none"> - Instrument of verse. |

- Prepositions are conveyed through case endings.
- Tṛitiya Vibakti – Indicates instrument
 - For Knife!
- Dvitiya Vibakti – Used for fruit
 - Object
- Samsarga Vakyams reveal plurality which have mutual relationships.

Visishta Artha Bodhaka Vakyam :

- Many words in sentence revealing one subject with several qualifications.

Example :

Gita Dhyana Sloka :

प्रपन्नपारिजाताय तोत्रवेत्रैकपाणये ।
ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः ॥ ३ ॥

Prapanna-pārijātāya totravetraikapānaye
jñāna-mudrāya kṛṣṇāya gītamṛta-duhe namah 3.

Salutations to Kṛṣṇa : Who is a “tree of fulfilment” (i.e., Parijata or Kalpataru – the bestower of all desires to all those who totally surrender to Him, who has milked the Gita-nectar, the holder of Jnana-mudra, the wielder of the cane in one hand with which He drives home the herd of cattle under His protection.
[Dhyana Sloka 3]

- Many words reveal one Krishna, one entity with several qualifications.
- Example : Soyam Devadatta.

- That Old Devadatta is this New Devadatta in front now.

| Old Devadatta | New Devadatta |
|-------------------------|---------------|
| 15 Years ago, dark hair | Grey Hair |

- Revealing one Devadatta, common entity between previous and present.
- Drop old and current features and understand common entity, Atma, Pure awareness principle.
- If you retain past physical features and present physical features and focus on them only, can't equate.
- Common Devadatta is stripped of past features and present features.
- **Devadatta understood is without past and present attributes.**
- **Current Devadatta and past Devadatta have attributes but understood Devadatta is Nirvisesha Devadatta or Abhedartha Bodhaka Vakya Devadatta.**

Debate :

- Mahavakya comes under which category?

I) Samsargatvam negates 1st possibility.

- Where Samsarga is there, there should be different case endings, prepositions are important.
- In Tat Tvam Asi, there are no different case ending.
- Tat and Tvam – both Prathama Vibakti.

- No preposition in Tat Tvam Asi.
- **Does not say :**
 - You are from Paramatma.
 - You are with Paramatma.
 - You are for Paramatma.

| |
|--|
| <ul style="list-style-type: none"> • Prepositions reveal 2 entities having a relationship. |
|--|

- Mahavakya – Na Samanadhi Karanyam Prayogat being a non-prepositional statement.
- Therefore Jivatma and Paramatma are not revealed as 2 entities having a relationship.
- It only says Jivatma is Paramatma.
- Preposition Abavat, it is not Samsarga Bodhaka Vakyam.

2nd Possibility :

- Visishta Artha Bodhaka Vakyam.
- Like Neelam Utpalam.
- This is question of Purva Pakshi in Verse 76 – Introduction.
- Blue Lily / Lotus.
- 2 words reveal one substance.
- Blue is Attribute, Adjective of substance Lotus.
- Blue does not become Lotus, only attribute of Lotus.

- **Tat Tvam Asi :**
 - Jivatma not attribute of Paramatma.
 - Paramatma not attribute of Jivatma.
- Jiva is not Viseshanam of Paramatma and Paramatma not Viseshanam of Jivatma.
- All Jivas in the universe are Viseshanam of one Paramatma, Advaitam only.
- Paramatma can't be Viseshanam of Jivatma.

Problems :

- If Paramatma is Adjective, then it will mean Paramatma is dependent on Jivatma.
- I am miserable, can't take care of one house.

Example : Wife

- What did I get by marrying you!
- Therefore Parama not Visesham, attribute of Jivatma.

ii) Can Jivatma be Viseshanam attribute of Paramatma?

- Then Samsara will become indirect attribute of Paramatma.
- Samsaritam of Jivatma will belong to Paramatma.
- Paramatma will become Mahasamsari, have worries of all Jivas.
- Samsara will eternally continue.

Anirmoksha Prasanga.

- Bhagavan is declared in Upanishads as free from all attributes, Nirguna.

- This is an important Argument.
- Upanishads declare Paramatma is free of all attributes.

Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६ ॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,

Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah ॥ 6 ॥

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [1 – 1 – 6]

Brihadaranyaka Upanishad :

स होवाच, एतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्ति,
अस्थूलमनण्वहस्वमदीर्घमलोहितमस्नेहमच्छायमतमोऽवाय्व-
नाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमवागमनोऽतेजस्क -
मप्राणममुखममात्रमनन्तरमबाह्यम्, न तदश्नाति किञ्चन,
न तदश्नाति कश्चन ॥ ८ ॥

sa hovāca: etad vai tad akṣaram, gārgī, brāhmaṇā abhivadanti, asthūlam,
anaṇu, ahrasvam, adīrgham, alohitam, asneham, acchāyam, atamaḥ,
avāyv anākāśam, asaṅgam, arasam, agandham, acakṣuṣkam, aśrotram,
avāk, amanaḥ, atejaskam, aprāṇam, amukham, amātram, anantaram,
abāhyam; na tad aśnāti kiṁ cana, na tad aśnāti kaś cana ॥ 8 ॥

He said : O Gargi, the knowers of Brahman say, this Immutable (brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody. [3 – 8 – 8]

- No length, width, colour, form... no attributes.
- Paramatma = Nirviseshanam.
- How can Jivatma be taken as Viseshanam.
- Hence, you can't take Mahavakya as Visishta Artha Bodhaka Vakyam.
- If so, I will never get Moksha.
- I will drag Paramatma into Samsara.
- Before Paramatma – free.
- Now he also is dragged into Samsara.
- Mahavakya is neither Samsarga Bodhaka Vakyam or Visishtaartha Bodhaka Vakyam.

3rd Possibility :

Example :

- Soyam Devadatta.
 - Understand single Devadatta.
 - From your mind, you remove past features and present features.
 - Vyakti Matra Bodhaka Vakya taken.
 - Take Mahavakyam, drop inferior attributes of Jivatma and superior attributes of Paramatma which belong to Maya. Therefore Mithya.
- **Don't say, they are not there.**
 - **They belong to Vyavaharika Satyam, Mithya, Maya.**

- What is left behind?
- Paramatma minus superior attributes = Pure Sat.
- Jivatma minus inferior attributes = Pure Chit = Avasta Traya Sakshi.

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra āsīdekamevādvitīyam;
Taddhaika āhurasadevedamagra āsīdekamevādvitīyam
tasmādasataḥ sajjāyata.*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

- Ever existent Sat, Chit remains in 3 periods of time.
- **Nirvisesha – I – Brahman – Pure – Sat – Chit.**

I

Appear – as attributed I in
empheral plane

Jiva

Jagat

Ishvara

- Vedanta reveals this nature of mine.
- Braheiva Idam Jagat, Sakalam chin Matra, Visishtatvam Sakalam Avidyaya... Aseshya Kalpitam.
- 3 Savisesha entities are because of Maya appearing in me.
- Neither Saguna Jiva, Jagat, Ishvara exists but Nirvisesha Brahman alone exists.

Kaivalya Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- This meaning alone can be taken says Sureshvaracharya.

Verse 77 – Introduction :

अत्राह — "किमिह जिहासितम्, किं वा उपादित्सितम्?" इति ।
उच्यते । प्रत्यगात्मार्थाभिधायिनः त्वंपदात्,
उभयं प्रतीयते "अहं दुःखी", "प्रत्यगात्मा" च ।
तत्र च प्रत्यगात्मनोऽहं दुःखी इति
अनेन अभिसम्बन्ध आत्मयाथात्म्य-
अनवबोधहेतुक एव । अतोऽहमर्थः अनर्थ-उपसृष्टत्वात्,
अज्ञानोत्थत्वाच्च हेय इति प्रत्यक्षतोऽवसीयते ।
"तदर्थे किं हेयम्, किं वा उपादेयमिति
नावध्रियते" । तत इदमभिधीयते ।

*atrāha. kim iha jihāsitaṃ kiṃ vopāditsitam iti.
ucyate. pratyagātmārthābhidhāyinas tvam-padād
ubhayaṃ pratiyate 'haṃ duḥkhī pratyagātmā ca.
tatra ca pratyagātmano 'haṃ duḥkhīty
anenābhisambandha ātma-yāthātmyānavabodha-
hetuka eva. ato 'ham-artho 'narthopasṛṣṭatvād
ajñānotthatvāc ca heya iti pratyakṣato 'vasīyate.
tad-arthe kiṃ heyam kiṃ vopādeyam iti
nāvadhriyate. tata idam abhidhiyate*

Here one may ask : "What aspect [of the meaning of "thou"] has to be rejected and what aspect of it has to be accepted?" We reply as follows. From the word "thou" which signifies the inward Self, a twofold sense is known - the sense of "I am the sufferer" as well as the sense of "I am the inward Self". The relation of the inward Self with the notion of "I am a sufferer" is caused by ignorance of the real nature of the Self alone. Hence, it is quite obvious that the "I" has to be rejected because it is connected with evil and also because it is a product of ajnana. Again, one may ask: "It is not known as to what aspect [of the meaning of "that"] has to be rejected and what aspect of it has to be accepted." So the following is said. [Introduction – Chapter 3 – Verse 77]

- How Mahavakyam should be operated as Abedartha Bodhaka Vakyam?

- Like Soyam Devadatta.
- Devadatta first introduced in front of me.
- In my memory, I have old Devadatta, 15 years ago, totally different features.
- Now another set of features.
- What Phenomenon happens in the mind?
- Understand both of them as one.
- **Temporarily forget present and past features, called Baga Tyaga Lakshana.**
- Similarly strip off features from Tvam and Tat Pada which are irrelevant in Mahavakya context.
- Do Tvam, Tat Pada Bhaga Tyaga.

a) Atra Aha :

- In the context of Mahavakyam as Abhedartha Bodhaka Vakyam following points are to be noted :

b) Kim Iha Jihastam?

- First ask, which features of mine should be dropped or disidentified to get Aikyam with Paramatma.
- Must boldly claim I am Paramatma without reservation, hesitation, fear.
- Hantum Ishtam, Ha Dhatu.
- Which features to be handed over to Anatma, Vishvaroop Ishvara.
- Shouldn't remove everything.

c) Kim Va Upadisitam :

- What should be retained.
- Shouldn't throw baby with bathwater.
- Upa + Dha – Dhatu.

d) Uchyate :

- If asked, do Bhaga Tyaga Lakshana Rejection partially.
- Please carefully listen.

e) Pratyag Atmartha Abhidhayinayaha Tvam Padarthu :

- In Tvam of Tat Tvam Asi.

f) Ubayam Pratiyate :

- 2 components are to be grasped together.
- **I = Atma + Ahamkara.**
- Mixture alone is listening in class, writing notes.
- Atma alone can't write, Ashariram no mind, hands, eyes.. None of the instruments belong to Atma.

| Ahamkara alone | Atma alone |
|---|--|
| <ul style="list-style-type: none">- No existence, consciousness.- Mithya Jadam- Borrows Sat + Chit from Atma.- Aham Dukhi, father prominent. | <ul style="list-style-type: none">- No body, mind, instruments of knowledge, action.- Inner reality, transcendental, inner truth. |

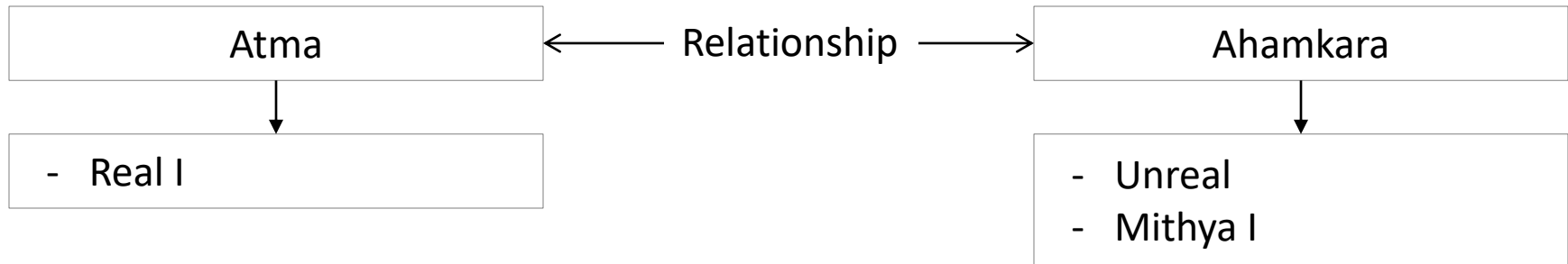
- We are all Mishrams,
- Now I = Atma Ahamkara Mixture, Ubayam Pradiyate.
- Both grasped initially from Tvam.

• **Tvam primarily reveals Pratyagatma.**

- Both are understood.
- What should student do?

g) Tatra Cha, Pratyag Atma Aham Dukhi iti Sambandaha :

Understand :



- Satya Atma can't have real relationship with Mithya I, why?

• **Anything unreal can't have relationship with real entity.**

- Dream son can't have father relationship with waker father.

• **Ahamkara can't have any Sambanda with Real I.**

• **What is the ultimate knowledge?**

• **I don't have any Sambandha with Mithya Ahamkara.**

- **I should be aware of the fact that I am using Mithya Ahamkara but it is not part of me like spectacles, dentures, which are put off in sleep.**
- Use Mithya spectacles to say I have Mithya spectacle.
- Body, mind, is instrument, Upadhi like spectacle used for transactions.
- **By Mahavakya, understand Mithyatvam of Ahamkara and disclaim Ahamkara, like spectacles.**
- Ahamkara is not integral part of Atma.

h) Tatra Cha Pratyag Atmana :

- I who am the inner self.

i) Aham Dukhi Anena :

- Refers to Mithya Ahamkara, which says “ I am sorrowful”.
- **Ahamkaras name is Aham Dukhi.**
- Alongwith Mithya Ahamkara which is generally miserable.

j) Abhi Sambandaha :

- Comes identification, Abhimanaha, Adhyasa because of.

l) Anavabodhaka Hetuka Eva :

- Ignorance, Moola Avidya only.
- Anavabodha = Ignorance.
- Hetuka = Cause.

m) Atma Yathamayam :

- Ignorance of real I which is the only reality.
- Ahamkara is Mithya, Vyavaharika Satyam, lower order of reality.
- **Every lower order appears as higher order at time of ignorance.**

| Dream | Waking | Atma |
|----------------------------------|-----------------------------------|----------------------|
| - Appears Real at time of dream. | - Appears real at time of waking. | - Timeless reality . |

- Atma Yathamayam = Higher self.
- Therefore, after Mahavakya Sravanam “Tat Tvam Asi”.
- What should I do?

| During Sravanam | Intellectually understand |
|---|---|
| <ul style="list-style-type: none">- Listen as mixture Atma + Ahamkara. Buy Banana : <ul style="list-style-type: none">- Skin + Fruit | <ul style="list-style-type: none">- Peel off Ahamkara Skin.- Eat fruit Atma, identify with Atma as real I. |

- This is called Baga Tyaga Lakshana.

n) Ataha :

- Therefore, since Ahamkara is Mithya skin, will always create problem.
- **No comfortable Ahamkara, even for Swami, God – why?**

- **Sanchita and Prarabda always ready to attack.**

- Comfortable Ahamkara = Hot Ice cream = Oxymoron = Does not exist.
- Comfortable Ahamkara is one which says I am not Ahamkara but Atma.
- Disclaim Ahamkara, claim Atma.

Example :

- Crow chased by other crows, drops food in the mouth and is free, attains Moksha.

| Food | Crows chasing |
|------------|---|
| - Ahamkara | - Karmas Sanchita, Prarabda. - Rahu, Ketu, Dasha - Planets attacking. |

- I am holding on to Ahamkara food, “ego”, drop it.
- Bhagavan has big ego as creator, he is free by Atma Jnanam alone.
- Says : I am not creator and is free.

- **We must say : I am not the Ahamkara, body, mind complex, but I am Sat Chit Ananda Atma and claim instant Moksha, here and now.**

- Cosmic ego will have complaints.
- Therefore only way out is drop Ahamkara from meaning of I, use word I.
- Mentally exclude Mithya Ahamkara which is taken because of ignorance.

o) Aham Arthaha :

- Ahamkara

p) Anartha Upasrishtatvat :

- Drop it because it is constantly chased by planets, Prarabda Karma.
- Anartha = Problems
- Upasrishta = Afflicted, contaminated, polluted.
- Including Bhagavans Ahamkara.

q) Agnya Utpatvatcha :

- Ahamkara born of ignorance, Mithya, Pithless, Nama – Rupa.

Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti ॥ 11 ॥

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

Kaivalya Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥
समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

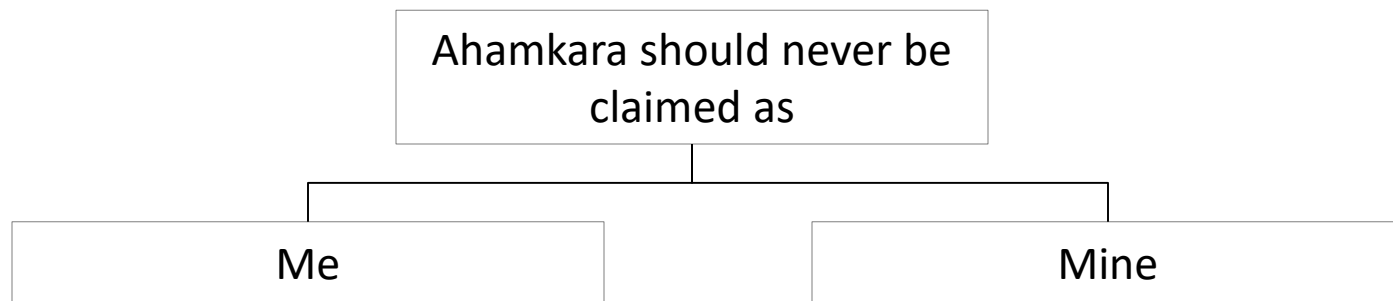
na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaraṁ ca ।
evaṁ viditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyam ॥ 23 ॥
samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ ॥ 24 ॥

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23 and 24]

- Ahamkara has apparent existence, no real existence of its own.
- More you enquire, more it will disappear.

r) Uttatvatnatcha Hi Heyaha :

- To be disclaimed, rejected.



- **This is Vedantic Sharanagathi.**
- **Offering Ahamkara to Vishwaroopa Ishvara.**
- According to cosmic Drama, whatever Ahamkara has to go through, let it go through.
- **I want to abide as Brahman.**
- Atma Nivedana Rupa, Sarva Dharman Parityajya, Dharma is Ahamkara.
- Drama belongs to Ahamkara.
- Atma : Anyatra Dharma, Adharma

s) Heya iti Pratyakshyataya Asiyate :

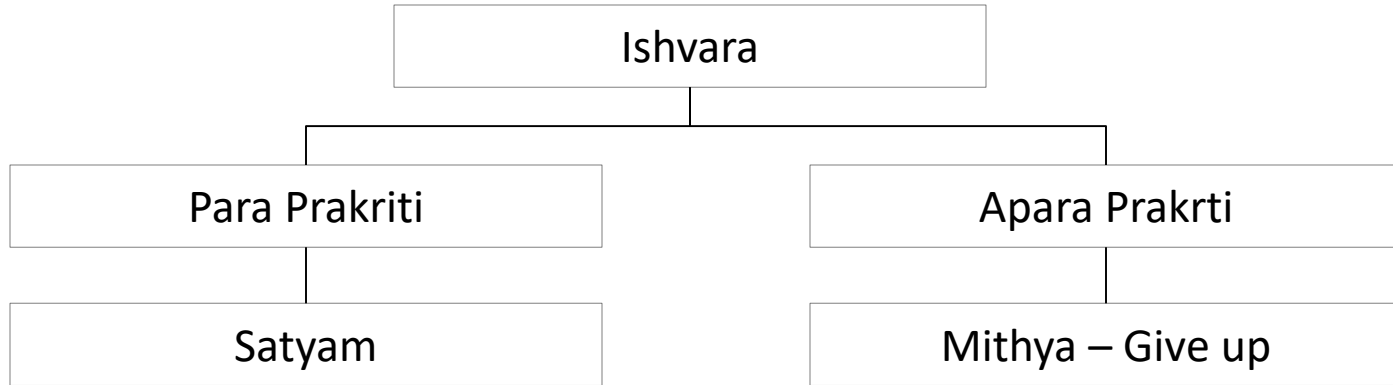
- By Baga Tyaga Lakshana Tvam Pada has to be clearly ascertained.

t) Tadarthe :

- Cosmic Ahamkara part of Paramatma also has to be dropped.
- What are features of cosmic Ahamkara, Tad Pada Arthe.

u) Kim Heyam :

- What are Mithya features to be given up.



v) Kim Va Upadeyam :

- Which part to be retained?

w) Iti Na Avaahiyate :

- It is not yet ascertained.

x) Tatacha Idam Abhidhiyate :

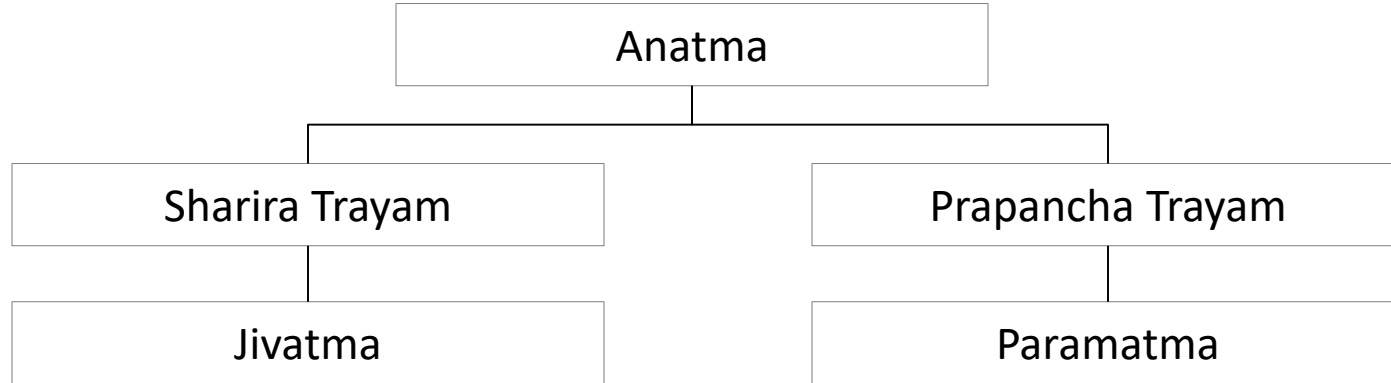
- That I want to take up in following sloka – Verse 77.

Revision – Introduction Verse 77 :

- Baga Tyaga Lakshana, Jahal Ajahal Lakshana to be employed while studying Mahavakya Tvam Pada, Jivatma.

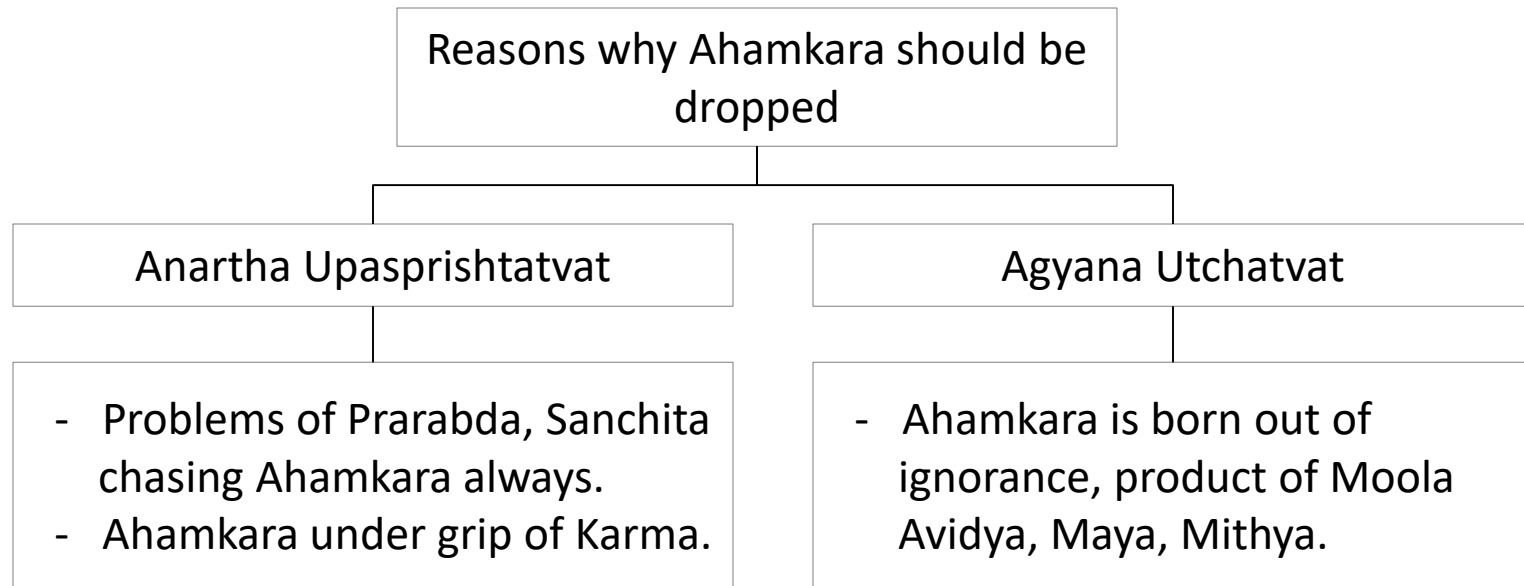
| Vachyarth | Lakshyarth |
|--|---|
| <ul style="list-style-type: none">- Atma + Ahamkara revealed by Jivatma and Paramatma.- Aikyam will not work. | <ul style="list-style-type: none">- Retain Atma alone by Baga Tyaga Lakshana for Jivatma and Paramatma.- Aikyam works. |

- Aham Srishti Sthi, Laya Karta = Ahamkara Macro of Ishvara.
- Ahamkara = Anatma + Chidhabhasa – Reflected Consciousness.



- Ataha Aham Arthaha = Ahamkara included in I.
- I is composite entity, consisting of Paramartika Chaitanyam and Vyavaharika Ahamkara.
- Ahamkara can't be counted a separate entity, therefore Mithya.

- Aham Arthaha, Ahamkara Heyaha, dropped as Mithya.
- Why?



- Therefore, Problematic Ahamkara should be discarded at time of Mahavakya Vichara.

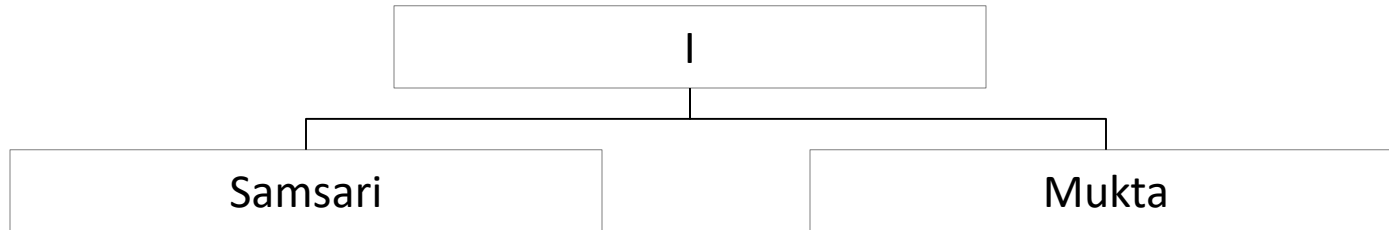
Corollary :

- Drop Ahamkara, falsify Ahamkara, looks ordinary innocent job.
- Has lot of repercussions, be intensely aware.

Example : Excel sheet of City temperature in centigrade

| City | Temperature in Centigrade |
|-------------|---------------------------|
| - London | - - 5 |
| - Newyork | - + 10 |
| - Singapore | - +25 |

- Changing -5 to -20 centigrade is change in one row but if change in centigrade to Fahrenheit is change in all rows.
- By Baga Tyaga Lakshana, falsification and discarding Ahamkara not ordinary change.
- **Everything in life including definition of Samsara and Moksha based on definition of I.**



Definition of Moksha :

| Adhyaropa Prakarana Stage | Apavada Prakaranam Stage |
|---|--|
| <ul style="list-style-type: none"> - Based on I as Ahamkara - Jeevan Mukti / Videha Mukti - Based on Karma connected with Ahamkara. - Based on mental state, event based, death. - Sadhyam - Goal Sadhana Chatushtayam. - Require Mystic Samadhi experience. | <ul style="list-style-type: none"> - Based on I as Atma. - Nitya Mukti - At time of Mahavakya Vichara. - Disclaim Ahamkara, discard Jeevan Mukti, Videha Mukti. - Discover Svarupa Mukti, my nature. - I am nature of Moksha. - At time of Baga Tyaga Lakshana. |

- Student must change format of Moksha.

- Should drop during Mananam, claim new Moksha definition through Mahavakya.
- Mahavakya is not for Jeevan Mukti or Videha Mukti, if you keep this format, will say 25 years of study, waiting for Sadhana Chatushtayam.
- Slogan of Mahavakya.
- “Disclaim Ahamkara, Jeevan Mukti, Videha Mukti, discover Nitya Mukti as Svarupa”.

Gita :

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
अश्नन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan sprśañ jighran
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

- In all activities, I am Nitya Mukta, Asanga Atma.
- This is important corollary of Baga Tyaga Darshanam.

Sad Darshanam :

रूपिण्यरूपिण्युभयात्मिका च
मुक्तिस्त्रिरूपेति विदो विदन्ति ।
इदं त्रयं या विविनक्त्यहंधी-
स्तस्याः प्रणाशः परमार्थमुक्तिः ॥४२॥

rupinyarupinyubhayatmika cha
muktistrirupeti vido vadanti |
idam trayam ya vivinaktyahandhi-
stasyah pranashah paramarthamuktiḥ || 42 ||

Great saints and jnanis say that Mukti is of three types, namely, (i) with form, (ii) without form, and (iii) with and without form. These three (notions) exist as long as the ego exists. The disintegration of the ego, on which these different notions come as ripples, is the Supreme Liberation. [Verse 42]

- Rupini – Jeevan Mukti.
- Arupini – Videha Mukti.
- No mixture also...
- Idam Traya... Tasya Prakasha.
- What is real Mukti?

Nitya Mukti

- Ahamkara is responsible for creating division between Atma and Anatma.
- **Falsification of Ahamkara is real Mukti, Paramartha Mukti, Siddha Mukti, Nitya Mukti w.r.t. which there can't be a failure, our nature.**
- With Sadhya Mukti – Jeevan Mukti and Videha Mukti there can be failure.
- Siddha Mukti, no failure.
- Whether I like or not, Mukti is my Nature.
- Even if I decide to for ego liberation, I am Mukta, my Svarupam.
- Mahavakya Vichara is for Nitya Mukti, Svarupa Mukti.
- Heyaha Eva.

Verse 77 :

पारोक्ष्यं यत्तदर्थे स्यात् तद्धेयमहमर्थवत् ।
प्रतीचेवाहमोऽभेदः पारोक्ष्येणात्मनोऽपि मे ॥ ७७ ॥

*pārokṣyaṃ yat tad-arthe syāt tadd heyam aham- artha-vat
praticevāhamo 'bhedaḥ pārokṣyeṇātmano 'pi me*

Mediacy, which is a part of the meaning of "that", has to be rejected just as the "I" [which is a part of the meaning of "thou"] has to be rejected. Just as the "I" is identified with the inward Self [due to ignorance], even so my supreme Self is identified with mediacy. [Chapter 3 – Verse 77]

Tad Padam :

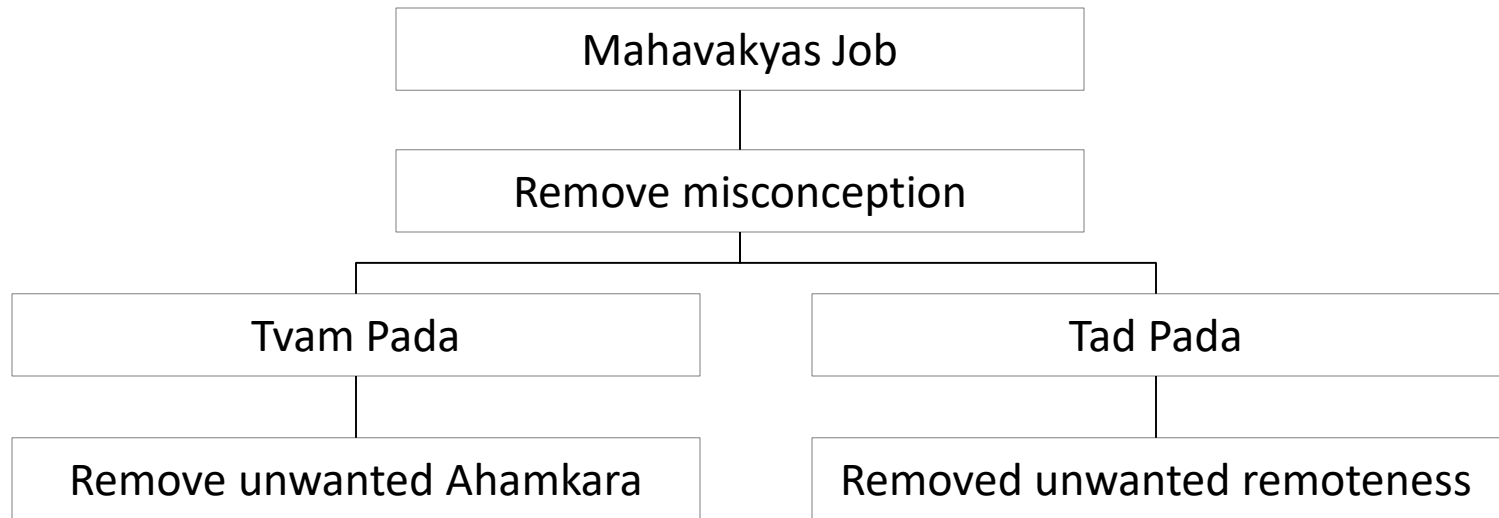
a) Aham Aham Prateecha Bhedaha Vartate :

- Ahamkara is mixed with Prateecha, Pratyag Atma, without distinction.
- Tadatmaya Adhyasa.
- Therefore problems of localisation, limitation is mixed up.

b) Similarly Parokshyena Atmana Bhedaha :

- Remoteness in terms of time, space, Parokshya is mixed with Paramatma.
- Paramatmas nature is Moksha, identical with Moksha of Jivatma.

| Jivatma | Paramatma |
|---|---|
| <ul style="list-style-type: none"> - Mixed with unwanted Ahamkara. - Localisation and Limitation come in. | <ul style="list-style-type: none"> - Mixed with unwanted remoteness. - In Vaikunta, have to go through Shukla Gathi, Reach Vaikunta and Sit on Vishnu's lap. - Moksha is remote. - Must die to attain Moksha. - Paroksha Abheda. - Paramatma is all pervading, I should reach is misconception. |



c) Tatu Artha Parokshyam :

- Remoteness associated with Paramatma – spacewise and timewise limitation gives Moksha limitation that it also is far away.

- Jeevan Mukti impossible.
- Forget remoteness of Paramatma and Ahamkara of Jivatma while listening to Mahavakya.
- What is left behind?
- Ever free Atma which is there, Nitya Mukta Atma.
- **Discard remoteness and Ahamkara by Baga Tyaga Lakshana, only Ekatma left behind.**
- I am liberated here + now, not in meditation but during Sravana Kale Eva.
- I am Mukta, free now.

d) Tatu Heyam Aham Artha Tvam Padartha Atmana Me :

- Remove remoteness of Paramatma.
- That Paramatma is really myself.
- Claim I am Paramatma and be free.